

Southern Churchman



Rev. E. P. Miner
Box 7
21 June 23

Vol. 88.

RICHMOND, VA., JANUARY 27, 1923.

No. 4.

Ⓔ Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the Grace of God.

—Phillips Brooks

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CONTENTS

	Page
Thoughts for the Thoughtful....	4
Editorials	5-6
The Church and Young People's Work—The Rev. Karl M. Block	7
The Task of Christianity in Haiti—The Rt. Rev. Albion W. Knight, D. D.	8
Unity or Destruction—The Rt. Rev. Charles H. Brent, D. D.	10-11
Christianity and the Community	12
Church Intelligence	13
Family Department	17
Children's Department	19
Personal Notes	23

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Thoughts For the Thoughtful

Prayer is intimacy with God. It is the child's unembarrassed conversation with his father.

We understand why the vine is pruned, but how we are perplexed when we are being pruned.

The man who weeps that those he loves may smile does something angels would like to do.—E. J. Brown.

The man who weeps that those he loves may smile does something angels would like to do.—E. J. Brown.

Spiritual wealth is round about us at all times and everywhere. There are no specially congenial seasons. No, this power is with us all the year round.—J. H. Jowett.

Take courage, ye who are in sore distress. Know you not that the world's greatest martyrs were those who were nearest and dearest to our Lord. "It is good for me that I have been in trouble; that I may learn thy statutes."

Prayer is the great spiritual weapon with which we may all fight. It is not hampered by distance, and it is not limited by age or qualification. It links us to the source of unlimited and absolute power, and though all the forces of evil be arrayed against us, the victory is certainly ours. It is a wonderful privilege which we can never overstep, and which we dare not neglect.—A. R. Hay.

A great deal of our social programs today is just so much tactics, whereas what we need is behind them the unsealing of the great fountains of living power. Back in the ages that are gone it was the men who had their times of solitude with God, who saw alone in the presence of God the ideals for human character and human society, and who came out newed by the strength of God for their hard tasks, who were the great social forces and originators of their day.—R. E. Speer.

Toil, with rare triumph—ease, with safe disgrace,
Nor deem that acts heroic wait on chance;
The man's whole life preludes the single deed,
That shall decide if his inheritance
Be with the sifted Jew of matchless breed
Or with the unnoticed herd that only sleep and feed.

Eyes that were used to daylight opened
in the dark,
Closing at twilight, waking ere the morn,
They knew not what it was, no single spark
Or glimmer in the room. Frightened,
forlorn,
The boy moved restless. And the father said,
"Lie still, and sleep again." "Father," he cried,
"Is your face turned toward me?" And the dear head
Pillowed itself in peace, no longer tried
To look the darkness through, for the answered "Yes"
Brought calm assurance, banishing all fear.

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EDITORIALS

Vol. 88.

RICHMOND, VA., JANUARY 27, 1923.

No. 4.

THE NEED FOR CONCILIATION IN NEW YORK

It is too soon yet for anyone not on the ground to feel assured of the facts in the unhappy situation which has arisen in New York, in regard to the Rev. Percy Stickney Grant, rector of the Church of the Ascension. On January 14, Dr. Grant preached a sermon which received wide newspaper publicity as an attack upon certain matters of faith and custom ordinarily held in this Church. On January 19, Bishop Manning wrote to Dr. Grant, calling upon him to "correct unmistakably the impression which you have publicly given of your disbelief in our Lord Jesus Christ as God and Saviour, or, if it is not possible for you to do so, then to withdraw from the Ministry of this Church." On Sunday, January 21, Dr. Grant preached a sermon to a very crowded, and, apparently, not a very orderly congregation, in Ascension Church, in which he maintained his previous position, and refused either to recant, or to resign.

It has since been stated in the New York papers that Dr. Grant desires this sermon not to be considered as his reply to Bishop Manning, but that he will prepare, after longer consideration, the formal answer which he intends to send.

In Bishop Manning's letter to Dr. Grant, he refers to a conversation held between Dr. Grant and himself on the previous Wednesday. What the matter and spirit of that conversation were, of course, none but the participants

know, nor can any one not intimately in touch with the Bishop, or Dr. Grant, know what other efforts may have been made to prevent this whole issue from developing into a conflict within the Church, which may culminate in the calamity of a heresy trial.

There are always those who are ready to provoke strife. It is easy to start fires of controversy which rage far and leave indelible scars. There will be clergymen doubtless who will press for the immediate prosecution of Dr. Grant. There will be friends of his who will urge him to maintain a defiant position. Hot tempers on both sides will start an ugly clamor, and there will not be lacking the crowds of curiosity seekers, such as apparently composed a part of the congregation which heard Dr. Grant last Sunday, who will applaud for sheer lust of excitement.

But now is the time when all the spirit of wisdom and conciliation which may exist in the Church in New York ought to be called into play. It is not tolerable that a heresy trial should be brought about if by any constraint of gentleness and Christian understanding it can be avoided. We trust that there are friends of Dr. Grant's, and friends of the Church in New York, who can so intervene in this matter by their swift counsel, as to prevent—not for the sake of any individual, but for the honor of the Christian Church—the development of a conflict which would be full of grievous harm.

THE SERVICE OF LAYMEN

One characteristic of our Church which for a long time has crippled its strength is our failure to develop, in any such measure as other Christian bodies have done, the leadership of laymen in spiritual witness-bearing. We have customarily left it to the ordained clergyman to conduct our prayers, and to speak on religious themes. Laymen would sit in the pews and listen (more or less); they would serve on vestries; they would conduct the Church's business; but the idea that they might speak in straight and unembarrassed fashion on vital religious convictions has usually struck them dumb with incredulity. It is easy to recognize the influences which have contributed to this result. The dignity with which this Church invests the whole thought of the ordination of a man to the ministry sets him apart as though for a calling which the average man might not attain to. Our usual phraseology about the sacredness of holy orders makes the man in the pew think that the minister's function is something beyond his natural range of contact. Our ministerial dress doubtless

has a constant and powerful, though unconscious, effect upon the man in the congregation of a difference between the minister and himself. It is as though the minister belonged to a different religious species. It is natural for him to perform certain functions, and by implication equally unnatural for the layman to attempt them.

One of the blessed results of the Nation-Wide Campaign was to help to break down this old barrier of separation. It released the energies of laymen. It taught them the wideness and beauty of their real right to serve in God's Church. Laymen, called upon to speak in behalf of the Nation-Wide Campaign, found themselves drawn beyond the mere matter of finances. They recognized that a nobler loyalty and a finer personal consecration must be aroused, if the Church's work was to be done. Consequently, they began to speak straight home to the hearts of men with a message which was often vitally and directly religious. In some instances, men who were first roused to self-expression by the Nation-Wide Campaign have since that time

been supplying vacant churches, and as lay-preachers performing invaluable service as builders of the Kingdom in the waste places.

Every wholesome influence which can develop further this new exercise by the laity of their powers in the service of God should be encouraged. Especially we desire to endorse through the Southern Churchman the work of E. C. Mercer and H. H. Hadley, II. These are two men who have devoted their lives as lay evangelists. They are reverent and loyal communicants of our Church. Both of them have had extraordinary personal experiences of the redemptive power of Christ to lift life up out of temptation and sin. They hold, in parishes to which they are invited, preaching missions of a week's duration, beginning one Sunday, continuing through the evenings of the week, and concluding on the following Sunday. The messages of the two men are remarkably different in the manner of presentation, and this very difference makes their work the more effective in its double appeal. Mr. Mercer is the more informal of the two, the man who, to use his own words, ploughs the ground that Hadley may sow spiritual

seed. Mr. Hadley has that singular power which belongs sometimes to men who, with no artifices of speech or manner, and no technical training of the orator, lay hold of men's hearts by the tremendous intensity of spiritual conviction. Both these men are true and wholesome in all their message. The Episcopal Church should be proud of both of them, and should open to them wide doors of welcome.

For the effect of their ministry is a two-fold one. Not only will they bring to the congregations who listen to them a straight message of religion, as related to the plain realities of every day life, and not only will they thus help people toward better and more earnest living; but also they will help to accomplish that important thing of which we have already written. By their example, and by the genuineness of their work, they will suggest to many laymen the fact that in their own way, and in their own congregations, they can become unashamed spokesmen for the realities of Christ in a larger measure than they had previously dared to believe.

"FOR THE EPISCOPAL CHURCH FUND"

"The very lovely home of Mr. and Mrs. _____ was the stage for a most successful dinner dance for the Episcopal Church fund last Tuesday evening. Mr. _____ had the lawn adequately lighted with electric lights, but the weather man chose that particular time for sending a rain that was much needed by this neighborhood, so that dinner had to be served on the porch and in the house. Apparently the weather had little effect on the attendance, however, as the house and porch were crowded to capacity. After dinner the floors were cleaned and the "Community Jazzers" orchestra played all the latest, jazziest music in their own inimitable way that puts enthusiasm in even the oldest. The floor was crowded with dancers from eight to eleven. It was a very pretty and enjoyable party and netted \$75 for the church. The visitors felt well repaid for the cost and the workers for the returns. Mr. and Mrs. _____ deserve not only the thanks of the church, but of the community for putting over such a cleverly successful affair."

The newspaper clipping copied above is sent to us by one who is not ashamed to be described as an old-fashioned Churchwoman, with a sorrowful and somewhat indignant letter with which we find ourselves not a little in sympathy. We do not know what paper the note is taken from, nor where the incident occurred, nor the givers of the entertainment. It is only one more instance of the good name of our Mother, the Church, being besmirched, presumably by her own children and probably with the best intentions; but no familiarity with such thoughtless disrespect can make it less painful to those who love her.

We can but wonder whether, if the aged mother of Mr. or Mrs. _____ were in sore need, it would occur to them to give a jazz dance at their "very lovely home" to relieve the old lady and keep her from going to the poor house! We wonder whether they would use this method for raising means to place a memorial to some dear loved one within the Church! In either case, would not the community, even though it eagerly attended the dinner-dance given and advertised for such a purpose, sneer in its sleeve at the filial love or tender remembrance which could adopt such cheap and unseemly means for its manifestation?

Or suppose Mr. and Mrs. _____ found themselves in need of a little ready cash to pay for their lovely residence; would they raise money for themselves in this fashion, and risk having their home known as The House that Jazz built?

Furthermore; must we believe that the wise and good Lord, desiring a house built for His Name in a certain place, demanded that it be so costly and ornate that it

was beyond the means of His people of the congregation at that place, giving freely as He had prospered them? Our Master is really not as unpractical as worldly people who do not know Him suppose. He has made the most ample provision for financing His Church by means both dignified and blessed, and it is a reflection upon Him when other and less worthy methods are adopted, even if they are cheaper. Did He make a mistake in this case and lay upon some little flock a burden too heavy for them? Or was it the architect, or the local pride or too sanguine temperament of the congregation that made the mistake, so that they have to go quite beyond His approved means and borrow a leaf from the world's book, and a sadly discredited one at that, to make up a deficiency?

And the Church is dishonored, her name becomes a by-word, her pretensions to high worth and other-worldliness and the beauty of holiness are derided by a contemptuous world, because her children do not consider; because they think that nothing is too mean, too undignified, too unworthy, to be done in her name and, supposedly, in token of the reverence they have for her holy mission and the value they place upon the gifts of God through her ministrations. And they, having learned some cheaper way than Christ has approved for her support, are missing the blessing of those who give their free-will offerings to Him according to the abundance which He has given them.

It is no new thing. Long ago the prophet who bore the title Malachi, or My Messenger, had much to say on this very subject. For instance:

"Ye offer polluted bread upon mine altar. And ye say, wherein have we polluted thee? In that ye say, The table of Jehovah is contemptible. And when ye offer the blind for sacrifice, is it no evil? And when ye offer the lame and sick, is it no evil? Present it now unto thy governor; will he be pleased with thee? or will he accept thy person? saith Jehovah of hosts. . . . Ye say also, Behold, what a weariness is it! and ye have snuffed at it, saith Jehovah of Hosts; and ye have brought that which was taken by violence, and the lame, and the sick; thus ye bring the offering: should I accept this at your hand, saith Jehovah. But cursed be the deceiver, who hath in his flock a male, and voweth, and sacrificeth unto the Lord a blemished thing; for I am a great King, saith Jehovah."

But doubtless those people in Malachi's day thought they deserved the "thanks of the church" for "putting over" something so clever and successful!

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

SUMMER SCHOOLS AND THE YOUNG PEOPLE'S SERVICE LEAGUE.

I THINK it may be fairly said that the development of the Young People's Service Leagues will revolutionize the curricula of all forward-looking summer schools and conferences. Heretofore courses have largely been chosen to fit a pedagogical scheme, without immediate regard to the intellectual capacities of the students. Probably no great mistake was made, as those who attended the summer schools were for the most part mature and to a degree experienced. Now we find the dominant note is struck by the later adolescent. Does it not seem strange that the Church has heretofore issued calls for service and had cards signed committing one to various activities without realizing the necessity of antecedent specialized training? The response does not normally come from college graduates or those with cultural education such as would give them the power of concentration, logical presentation of a subject, and facility and grace of expression. In the parishes of privileged folk our later adolescents are in secondary schools, colleges, and technical schools.

The summer conference must find place for these earnest young people whose sincerity in their expressed desire to do the Master's work is vindicated by their very presence at the school. The question has naturally been raised as to whether or not it is wise to have special summer conferences for young people exclusively. (By summer conference I mean, of course, the five or ten days' summer school.) The best judgment at present seems to be that it would be unwise to segregate the young people in their own conference and thus permit them to emphasize a characteristic quite well developed in recent years. If the more mature in Church work scold the young people for their desire for exclusiveness and independence, let them recall that in the past all vestries, governing boards and Church societies have overlooked the potentialities of the young people. The tardy creation of these service leagues shows either that no need was felt for the functioning in the Church's life of our adolescents, or that not enough initiative was developed for this large group to become self-articulate.

People of all ages must work together in a fine and understanding harmony if the Church's mission is to be fulfilled, and we must again insist that the young people be given instruction applicable to their psychological development and mental capabilities. Each summer school should have a department for the training of young people, in which they should be taught how to speak in public, how to conduct a devotional meeting, the simple rudiments of parliamentary law, how to develop congregational singing, how to pray, and how to develop a sane and profitable social and recreative life.

It will be difficult to escape the horns of a dilemma: the danger, on the one hand, of over emphasized aloofness, independence, segregation, so that the young people will have a conference within a conference; on the other hand, there is the danger of laying upon this group compulsory attendance at so many group meetings and classes which have no special application to the young people as will make them question the value of the sacrifice so frequently involved in attendance at the summer schools.

Surely we are wise enough to solve this difficulty when once it has been fairly faced. We can choose conference leaders for the young people who understand the present age and who have sufficiently winsome personality to lead, albeit from the rear. Perhaps some of our summer schools need transfusion, and it seems fairly demonstrable that the warm, flowing blood of youth may infiltrate the schools with a resultant pitch of enthusiasm not achieved heretofore.

We shall be grateful for suggestions from leaders of young people as to an outline of subjects for a course of training for our young people. As most of our summer schools are held in colleges and secondary schools adjacent to the open country or with finely equipped gymnasium and attractive campus, a host of possibilities can be realized, devotional and recreative. The evening prayer service conducted last year exclusively by the young people at Charlottesville, Virginia, was an inspiration to all who had the privilege to attend.

THE NEW BOY.

A Parable of Safed the Sage.

The days of the week are busy and full, and the Sabbath is a day of labor for me and Keturah; but almost every day we see for a moment the daughter of Keturah and her children, and on the Sabbath, as it groweth toward the going down of the sun, come always unto us the daughter of Keturah, and her husband, and the daughter of the daughter of Keturah, and her little brother, and the baby sister. And I and Keturah have with them a few minutes of great joy.

Now it came to pass that my small grandson sat upon my knee, and told me of that which had happened that day in the Sabbath School. And he said, Grandpa, there was a New Boy today, and the teacher spake kindly unto him, and said, Thou art very welcome.

And I said, That was a very gracious word for thy Teacher to say.

And the little lad spake again, and said, "Whenever there cometh a New Boy, then doth the Teacher speak thus, and she saith, We are very glad, and hope that thou wilt come again.

And I said, That is praiseworthy, and thy Teacher is right.

Then he considered for a moment, and he said, Grandpa, I have never been New.

Now I understood the little lad perfectly. For he was not jealous, and he did not covet for himself the glory that belongeth unto others, but he felt the Isolation of a Fidelity that hath always been, and therefore, is taken for granted.

Now I once knew a man who furnished Flowers for the House of God, and folk said, Well, what of it? Hath he not a Greenhouse? And I knew a woman who played the Organ free for twenty years, and no one took thought of the anniversary. And I thought of many other things in the world where Faithfulness is accepted without thanks.

For no one thought of commending the little lad whose grandsire was the Ruler of the Synagogue. It seemed unto them no virtue that he should have been ever in his place; albeit, had he gone wrong, then had they said, It is ever so with the sons of the rabbis.

I also have never been New. For when I was three weeks' old, then did my mother take me unto the House of God, and I have been there very nearly every Sabbath since, and some days beside. And I have spent much of my life extending to New Boys a welcome that never came to me, and in feeding the Calf that he might be ready to kill for Returning Prodigals.

And I knew just what the little lad meant when he said, I never have been New.

But once in the Year doth God say, Behold, I make all things New. And I rejoice that I and my little Grandson and all mankind may begin life anew in the hope of a Glad New Year.—Selected.

The parable of "The New Boy" is an effective sermon. How tremendously difficult it is to find the line of demarcation in what one might call the borderlands. Where does economy become parsimoniousness? Where does self-confidence become vanity? Where does generosity become spendthriftiness? Where does the habit of truth telling become bluntness? Or consideration for the feelings of others become indirection? Certainly in the Church's life it is a difficult thing to know where to place the emphasis. For a lack of missionary activity means stagnation, and constituted as we are, recognition must be given to those who have borne the "burden and heat of the day." It requires an unusual fineness of spirit to emulate John the Baptist in his life and doctrine. "He must increase, but I must decrease."

The Luther League Review gives five marks of a Leaguer, as follows:

1. He is consciously and conscientiously a Christian.

(Continued on Page 23.)

THE TASK OF CHRISTIANITY IN HAITI

Part of a Sermon Preached at the Consecration of the Rev. H. R. Carson as Bishop of Haiti in the Cathedral of St. John the Divine, New York, January 10, 1923.

By the Right Reverend Albion W. Knight, D. D.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city . . . Put them in mind to be subject to principalities and powers, to be ready to every good work. Titus 1:5 and 11:1.

N MANY ways one might draw a parallel between the Island of Crete in the time of St. Paul and that of Haiti in our time.

Geographically, they lie south of two great continents, of which they form a part. Topographically, they possess mountains and plains and fertile soils. Climatically, there is a similarity, and their products are alike. Religiously, the condition in Haiti today is much the same as it was in Crete when St. Paul left Titus to bring about a better organization. Racially, alone, there is a difference; but the racial difference does not eliminate the similarity of their view in matters political. Crete, through the fertility of its soil and the richness of its resources, maintained for centuries, independent forms of government which were democratic, and each city was a law unto itself. There was continuous strife between the cities and also between the various parts of the Island; for there was no federation. The people had drawn their language and their ideas from Greece, and the Doric influence prevailed so far as it could without a continuous and vital touch. In the year 67 B. C., however, it lost its independence, and became a Roman Province. As a consequence, these people so long independent chafed under authority, and turbulence became fixed upon them as a marked characteristic.

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The History of Haitian Christianity.

Let us now turn our thoughts from the Cretans and have them dwell on the Haitians, and we will be struck by the similarity of the task to which we are sending our brother.

These people were made Christians some time in the past. Many of them, yielding to their environment, have lapsed in their moral and religious lives, and some have even reverted to certain cults of their African ancestors. We are, therefore, not sending a Bishop to a land that has never been Christianized; but we are sending one, who like Titus, is to bring to their Church, organization and system. He must deal with a people whose language and ideas are derived from the highly cultivated French of more than a century ago; for at one time Haiti was a colony of France. For more than a hundred years they have been independent, and have tried various forms of government, ranging from Republics to Empires, until at the present time, although maintaining their autonomous existence as a Republic, our country is extending to them a kind of protectorate. In their aspirations for liberty and democracy they have developed a turbulent spirit, and this has brought about a certain disregard for authority, which has resulted in frequent rebellions and revolutions, and the overthrowing of the constituted authority. This turbulent spirit which mistakes liberty for license, and their isolation from contact with the rest of the world have prevented progress and development, so today we do not find them as far advanced in civilization and morals as they were when they threw off the yoke of France. The nations let Crete alone; it had scarcely any contact with men of other countries, and even now we are told that there are portions of the Island where the manners and customs of a by-gone age still prevail. Haiti, too, lacked this touch and association with other countries. The world let it severely alone, so much so, that although it lies so close to us, and comes under the sphere of our influence, it has only been of late that we began to concern ourselves about it. Even today, little is known of it by Americans. We know more about Africa from which the Haitians came than we do about these children so close to us, and who are our care.

As a mission field it puts forth the strongest appeals to us, for we were the inspiring influence that its people strove to imitate when they declared their independence and won their freedom. Then again, history tells us that the men of Haiti came over and cast their lot with ours, and furnished for us a body of about 1,000 troops during our Revolution.

And they have stumbled and groped their way on the highway of the world for more than a century, desiring to be as we are, and not knowing how; and we have left them alone to work out all of their problems with all of their limitations. Their ancestral history and their brief period of bondage made too heavy a handicap.

The Inadequacy of the Church's Efforts.

As our country let them alone, so also has it been hard to make our Church understand that here she had an urgent call for help. And so we have passed it by in our consideration of the Church's Program. It is true we have been carrying it for some time on the list of places we minister to, but we have never regarded it seriously. In the Church's Program for the next three years we find no mention of it in the Budget other than maintaining a mere status quo; it has no place in the priorities. And yet, today, we are consecrating a Bishop who is to go to them as our representative. It is true, he goes to a work that has had a beginning, and even now has an existence, but has never been thoroughly coordinated, not systematized. And yet, I say, unhesitatingly, that there is no more promising field, nor one more ready to respond to well-directed efforts. It is a field, too, that is not appealing for everything to be sent to them from this country. At one time they had a Bishop whom we consecrated under a concordat, and they had set up a National Church. We had turned them loose in religious matters just as the balance of the world had turned them loose in commercial and civil affairs. Struggle as they might, and with the best of intentions, disaster in religion must come upon them as it did. It was only when their very existence as an independent people was threatened that our country determined to extend a helping hand, and sent its men to bring order out of chaos. It required just such a threatened disaster in Church matters to move us to respond to their petition and accept them as a Missionary District. It was my privilege to act as the first Commissary for the Presiding Bishop in administering the affairs of the new District. I found a goodly number of clergy, ready to be directed and assisted, and every one of them was a native. In this respect this mission field has a distinction that was not found in any other of the Church's Foreign Missions, and this in itself should have aroused us to the great potential possibilities for work. But we did not seem to grasp the situation. More than two million people, a staff of native clergy, lying at our feet, and we have treated it so lightly that we have made it an appendage of other fields that have nothing in common with it, and have asked Bishops whose chief concern must necessarily be for their own work, to look after it and present its cause.

The Task of the New Bishop.

But today, they are going to have their own Bishop, and he is to give to their cause his undivided attention. His task will test his patience, his fortitude and his faith. He is going to need all that we can give him in sympathy, in love, and in material support. He must not be made to feel that isolation which those who will be his people have been made to feel for the past century. The vital touch between him and us must ever be kept alive else he will despair. He must know that when he calls we will respond. When he reaches his field he will find our government engaged in a great uplift work in demonstrating the blessedness of a well-ordered house; and he will know that those who represent our country have the assurance behind them there is the great American power upon which they can always fall back. It is not too much to require of our Church when it sends a man to do a collateral work, and to be an aid to those who are engaged in our governmental task, that he should have the same kind of assurance that behind him there is this great American Church upon which he can fall back, and which will inevitably sustain his efforts.

You can readily see, therefore, that the work to which we are sending our brother is one fraught with problems and situations which are far more perplexing and delicate than those which confront a Diocesan Bishop, or even the majority of our Missionary Bishops.

The Need Both of Correction and Construction.

His work, as I see it, will be that of both undoing and doing. The pulling down and building up again of many things, which while begun in the right spirit, having lacked skilled laborers, are defective in their structure. To do this is far more difficult than laying foundations; for it is a delicate matter to undo defective work which has been produced by those who are full of zeal and enthusiasm, and who feel that they have builded well. The hopes and aspirations of many a child have been forever crushed by the unthinking action of some one who ruthlessly un-

does something upon which it had builded hopes of genius and success. The child may have had genius and it may have had right motives, but there was no guiding hand or brain, and the work started rightly had developed wrongly. This undoing will be the primary problem that will confront our brother when he enters upon his duties as the first Bishop of the Missionary District of Haiti.

To meet such a situation he must be full of the Holy Ghost and act with tact, discretion and firmness. That he may handle the situation tactfully, requires that he must first recognize that the attempt to do on the part of the Haitian Christians began with right motives and intentions. This I believe to be the key that will unlock the door into the heart of the Haitian Church, and once the entrance has been made the easier will be the correcting of over-confident genius. It should always be borne in mind that sympathy with intentions softens corrections. To know what to do, and begin anew; to know what new moves to make, requires discretion. Discretion, which is prudent judgment in handling people, can only come from a knowledge of the people with whom you are concerned. He must, therefore, study his people, their history, their hopes, their ambitions, their temperament, must be taken into consideration; for his task will be to deal with human souls and nought should be done that would drive these souls away from their salvation. I do not mean by this that the Church should practice casuistry or compromise the Gospel of our Lord and Saviour to make something palatable to men; but I do mean that there should be the study of man in order to find some avenue of approach to his soul, and that he should be reached through this approach. As it is with individual men, so it is with nations and races; for the nation's, or race's, viewpoint and temperament are but the result of the mass conception.

The Value of Sympathetic Understanding.

We Anglo-Saxons approach the question of religion and morals from different standpoint than do most of the other races. For instance, we cannot in our minds separate morals from religion, nor vice versa, religion from morals, nor can we comprehend that there are people who are deeply religious in their emotionalism, who still can feel that they do not violate their religious consciences when they are guilty of certain forms of immorality. Such a viewpoint is somewhat primitive, and is found among the older peoples of the earth. Still, we do find that there is a craving in the human heart to be able to square works with faith.

Our brother will find that the people to whom he is going are of a deeply religious nature, even to the point of being superstitious. He will find that with their religion they yearn for the things that are pure and holy. He will find that they want peace and plenty. But unless he understands them, the Gospel that he carries will be unintelligible to them, and his approach will be cut off.

Discretion, therefore, requires that he should try to understand the people before he undertakes the undoing of old things, or the inception of new works. But however much he may try to know the people as a whole there will always be some who differ from the mass judgment, and this means, however tactful and discreet he may be, he will meet with opposition and criticism. The greater his success, the more clamorous will become this opposition and criticism.

Here is where the third requisite comes in. Having set the course by a study of the bearings, the hand at the helm must be firm. The waves and winds must not jar that hand loose, nor must the grumbling of subordinates, or mutinous attacks cause him to change his course, else shipwreck and worse disaster will be the result.

Christianity and Civic Welfare.

Tact, discretion and firmness, I believe to be the primary requisites for the work that we are sending out our brother to do, and if these are cultivated, God will surely give him that success for which we pray. But St. Paul seems to think that Titus should not let his work stop by simply letting in order the things of the Church; for in his mind a well-ordered Church has a vital connection with a well-ordered people. Civic welfare comes in the purview of the Bishop; for he says: "Put them in mind to subject to principalities and powers, to be ready to every good work."

Our brother will have ample opportunity to heed this admonition; but in order to do this, he must first establish his influence and authority among those who are his own Church people. These can be taught that loyalty to Church and to the constituted head of the Church, carry loyalty to the government and to the constituted head of the government. When he has emphasized this feature of Church membership, he can go outside his own people with the feeling that he has them behind him, and can take part in moulding public opinion. He is a public character, and what he says will be marked and noted. He should, therefore, be guarded, and should be careful that his every utterance be on the side of upholding authority, and the maintenance of laws.

What grander thing could be assigned any man than to carry light to set right the religious and moral principles of a people who have been groping in semi-obscurity? But add to this the setting in order and systematizing of an organization that has broken down, the infusing of new life, into an organism that is about to expire, the aiding of a nation on its way, and the guiding of its feet in the way of peace, and we have a task that calls for the exercise of all his faculties.

Tremendous! Yes, but all things are possible with God, and, after all, he does not go merely as our representative; but he goes also in the power of the Holy Ghost, and as God's representative.

A Statement and an Appeal From the Bishop Payne Divinity School

At its annual meeting in June, the Board of Trustees of the Bishop Payne Divinity School made a venture in faith. With no positive assurances of increased revenue, another professor was added to the faculty and definite plans were laid to secure more students. The new professor is the Rev. J. C. Wagner, M. A. Educated in the schools of France and Germany, and at the University of Berlin, a teacher of many years' experience, and indefatigable worker and a strong evangelical preacher, he is exactly the man needed for the place. The plans laid for increasing the number of students were also very fruitful of results. Last session there was one new student, and the session before, two; this session there are seven, and three more have expressed their intention to enter at the beginning of the second term. Two other well-prepared young men made application, but owing to circumstances over which they had no control, they could not be admitted. Five young men, now at colored educational institutions, have declared their intention to enter as soon as they finish their courses. Three of these will enter next session. More inquiries about the school and more requests for catalogues have been received this year than ever before in the history of the school.

This school is the accredited institution of the Church for training colored men for the ministry. As such it has been endorsed, accepted and partially supported by the American Church Institute for Negroes. It is the only school of its kind in the Church. About eighty alumni, which is more than sixty per cent of the colored clergy of the Church, are now laborers in the Lord's vineyard. These men are occupying positions of influence as leaders among their people in the United States, in Cuba, in Haiti, in Panama, in Africa and in the British Colonies. Bishops who deeply feel the responsibility of the Church for the uplift of their colored brethren are calling for Bishop

Payne men. Last session there were ten calls and not one could be answered. The four graduates had already been placed.

Economy has ever been the watch-word of this school, not from choice only, but of necessity. With poor equipment and a small faculty, men have been sent forth well trained in the fundamentals of all the subjects required by the canons. In the forty-four years of its life, an endowment of about \$24,000 has been accumulated. The small income from this source, a few regular scholarships, a liberal appropriation from the American Institute for Negroes, a donation from its founder, the Theological Seminary in Virginia, and voluntary contributions from the friends of the Negro have made it possible to carry the work on. It has been a "from-the-hand-to-the-mouth" proposition from its inception. By the grace of God it has survived and done its work and extended its influence.

At the last meeting of the Executive Committee, the treasurer stated that he had been forced to draw on the endowment fund to meet current expenses for two years, the indebtedness to that fund now amounting to over \$1,000. He also stated that from the present outlook the deficit this year will be about \$5,300, due chiefly to the employment of a new professor and the increased number of students, together with the debt owed the endowment fund. On motion the Dean was requested to bring this situation to the notice of the Church in every possible way and to make a special appeal for contributions. If the Church is in earnest in her work for the Negro, leaders must be provided, and this is the special work of the Bishop Payne Divinity School. It is the one institution of the Church that concentrates every particle of its energy on this one object. It deserves, therefore, the sympathy, prayers and support of the whole Church. Special scholarships of \$240 each are needed; also a large endowment and large or small contributions to meet the present emergency. For information, address the Dean, Rev. F. G. Ribble, D. D., Petersburg, Va. Contributions can be sent to the Dean or to the treasurer, Mr. W. L. Zimmer, Petersburg, Va.

UNITY OR DESTRUCTION

From the Address Delivered to the Diocesan Convention of Western New York.

By the Right Reverend Charles H. Brent, D. D.

By example and teaching Christ has revealed life to be an ordered process and social in character. We are not left to flounder through the world with no guide but our own fancies and no strength but that which we ourselves generate. It makes for inner tranquillity and power to contemplate long and deeply the fact that we are a fountain never separated from the source, that we constitute for God the body through which He works out His half hidden and half evident purpose. Our chief incentive to live as Christians is the same as Christ's was—"My Father worketh even until now, and I work." We are called to do much more than cast ourselves into the tide of God's purpose. Slavish obedience to a compelling law would utterly destroy the human in us. Our royal task is to work for and with God, as all the while He works in and through us. We get to know God's will by doing it. So with Ignatius Loyola we pray:

"Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will."

Again it is a happy thing that the creative unit of life is the family and not the individual. We know of no monument in history when this was otherwise. Life is primarily social. If there ever was a time when the individual preceded the family, at what stage in the evolutionary process do we find it? Certainly not in the human stage. The individual emerges by the will of society as represented by his parents. A few hours of carelessness or neglect on the part of society and the infant individual ceases to be. By the will of society the individual lives. He becomes a person through the opportunities provided by society. It is a distinguishing feature of man that he of all animals is longest in the incubator of society, and longest in emerging as a self-determining individual. That means that man is more dependent on the society of his kind, than any other social animal is. The moment he is a person, he in turn is an active factor in willing other individuals into being and giving them proper social setting. In short, the individual's relation to society is the same, *mutatis mutandis*, as his relation to God. Hence it is of the essence of salvation to love God and to love our neighbor as our very self. God and human society are the two towering facts of life as we know it.

Illumined society is the depository of God's truth and purpose. Spiritual life and sustenance come to the individual, first as in the case of his animal life, through the will and operation of society in its spiritual embodiment. God's society, the Church, is ideally coterminous with mankind. The ideal is yet far from being realized in the actual. But in the Church of God as a whole is sufficiently enshrined for our guidance and support His presence and His purpose. They will become steadily more evident and more potent to bring about order and peace as the Church advances toward unity of belief, thought and work. This is ordinary common sense as well as the solemn declaration of Christ.

There can be no possible doubt that the next hundred years will be a struggle to gain world coherence. From the beginning it has been recognized by the seers that some day this must be. Now it has ceased to be a disputed theory and is accepted pretty generally as a necessary fact. Unity or destruction are the alternatives from which to choose, one being God's purpose, the other giving the lie to His purpose. There are two stages in the history of all ideals, the preparatory and the immediate. The former is educative, the latter active. In the matter of world unity the preparatory period is past and the immediate has begun. Bold experimentation must be the order of the day. Let no discouragement daunt us to the paralyzing of our hands. Let no arguments obscure or extinguish our ideal. We hold it in trust for our children and our children's children just as surely as the founders of our Republic held in trust the ideal which finds its embodiment in the American nation of today. Discussion as to whether or not peace and unity are to be world-wide is out of date. There is only one question before us and that is the best means

to bring it about. No difficulty will excuse inaction. The task is every man's business.

The test of a great vision is in the universality of character. It must apply with equal facility to society as a whole and to society in its local aspect everywhere. This is true of unity, of which the foundation stone and the key stone alike is fellowship. The attempt to unite Christians into a world family, and to continue attempting it until it is done, is as much the business of this Diocesan Convention as of the numerous Commissions of the World Conference on Faith and Order. The moment has come when unless the universal vision finds local expression the Church will be false to a trust and negligent of an opportunity. It is a satisfaction to feel that so prodigious an undertaking is not the fruit of local or spasmodic emotion. Our General Convention has unanimously bidden every diocese and parish to move definitely in the direction of unity. The Lambeth Appeal, the World Conference on Faith and Order, the Christian Conference on Life and Work, and the Alliance of the Churches for the Promotion of International Friendship, are the organized agents whose work has progressed to a point where their business becomes the obligation of all Christian people. They are begging for right of way in every Christian community. In all these movements our Communion has been active. The Lambeth Appeal and the World Conference on Faith and Order originated through our initiative. Neither can go forward any further unless the clergy and their people unite in making the ideals which they embody part of their thought and life. We need at the moment not academic knowledge of one another in the various denominational groups but personal contact. It has been made difficult by the establishment of religious caste. There are many mutually exclusive churches each considering itself either the sole or else the chief depository of God's presence and operation. Granting the undoubted sincerity of such groups, it is obvious that all of them cannot be right. Moreover the Christian use of privilege is not found in drawing contrasts with the less favored—"Lord we thank Thee that we are not as other men are"—but by exhibiting its treasures quietly in superior consecration to God, refinement of character and ability to serve others. It is told of a convert to a certain Christian cult that she withdrew from all fellowship with her old associates lest their error taint her truth! If God gives us the truth for any purpose it surely must be that we may go to those less favored and open up to them our treasures. This is what Christ did. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd."

Let us consider in turn each of the outstanding endeavors to promote Christian unity as applicable to and dependent upon local conditions, beginning with the Lambeth Appeal.

1. The Lambeth Appeal takes its stand on the undeniable and all embracing fact that "God wills fellowship." It admits that no one group of Christians monopolizes either in theory or practice the whole truth, but that each group, out of its own sincerity and loyalty, has garnered treasures which should be placed at the disposal of all the Christian fellowship. It encourages a diligent search for unities.

My own conviction, formed by experience, is that such unities can be discovered by devotion rather than discussion. In every community why could there not be such a day of retreat as the pastors of Buffalo recently held? Those of us who shared in it are still under its spell. The day was spent, under selected leadership, considering fundamentals and weaving them into worship. As a result we have a body of pastors resolved to build up mystical fellowship with God in Jesus Christ by prayer and meditation. We are endeavoring to do this in the spirit of the great Christians of history in order that the knowledge of God may be the controlling passion of our lives. Each day at a given time, to be observed as far as possible by all, as we move into Communion with God, we retain the sense of fellowship with one another.

Such fellowship is the starting point for all other fellowship. We cannot reach the fellowship of worship as a grow by use and only by use. conclusion unless we accept it as a beginning. It will

The Lambeth Appeal has been misunderstood. Its first aim is to secure unity of faith and only when all else has been settled to proceed to order. Faith and order are not on the same plane. Faith precedes order in time and importance. Order is a means by which faith is protected and propagated. The making of the Ministerial office available for the whole Christian fellowship is a great and desirable goal but it cannot be reached as a preliminary step or *per saltum*.

I would recommend a careful study of the Lambeth Appeal in every community, believing that the local ministers would welcome the proposal.

2. The World Conference on Faith and Order has reached a stage where it must be localized or else lost. Its object is through frank and friendly fellowship to discover just what is the Church position of each Communion believing in our Lord Jesus Christ as Incarnate God, and to seek for reconciliation of differences. It would be farcical to attempt a world conference of representatives until the Christian world in local groups had already met in fellowship and with single-minded purpose and thorough consideration covered the ground. The two preliminary subjects for conference are the nature of the Church and the place of a Creed in the Church. These having been dealt with, we are prepared to go on to the consideration of the sacraments and the ministry.

The Bishop of Rhode Island has accepted the position of Chairman of the Executive Committee of our Commission with the special duty of promoting local conferences. He has as his able assistant the Rev. Floyd Tomkins, Jr. We are beginning the work in our Diocese by making this subject the chief one at our Annual Convention this year. It will find place on the programme of our County Conferences and we trust that the clergy will further the project by arranging and putting through conferences in their respective communities. We cannot look for immediate results but the dissemination of information and the fact of fellowship are adequate results in themselves.

3. The third great endeavor toward unity is the Universal Christian Conference on Life and Work, of which the originator and promoter was the Archbishop of Upsala. It aims to manifest Christian unity by works—"the application of the principles of Christianity to social, industrial and international affairs."

Here again the universal is dependent upon the local. There is less room for divergent opinions. It is a chief business of every pastor to study, to know, and to grapple with the social and industrial problems of his own town. The combined and intelligent Christian influence in the past has been and in the future must be the chief conserving and reforming force in society.

Dr. Henry A. Atkinson, 70 Fifth Avenue, New York City, is the Secretary and literature can be secured through him.

I shall say nothing further on this subject but conclude by reminding you that there is no greater service you can render your age than to make continuous, intelligent efforts to foster mutual understanding and goodwill among Christians, beginning in your own community.

I am not fearful of expecting too much of our clergy and people. The great danger is in looking for and asking too little. A parish church with a local outlook is a fungus and not a church at all. Its only salvation rests in its acceptance of an outlook as wide as the world. Then and only then will Christ find room in it to dwell. Then and only then will its members know the meaning of His power and presence in their personal lives and their community.

"It fortifies my soul to know
That, though I perish, Truth is so:
That, howsoever I stray and range,
Whate'er I do Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall."

When I approach the matter of the Church Service League again I find myself in the sphere of fellowship—this time fellowship within our own Church. The League has come into being of itself, out of the inherent need of the Church's life. It is still struggling for expression and not certain of its final embodiment. Its aim is that desired by every pastor and every Christian—that the whole task of the Church shall be accepted and met by the whole body of the people in a fellowship of life and mutual responsibility of the Church a maximum of service, and effort. We have to admit that as things are, it is only a fraction of our members who render the moral and spiritual finance the Church's business by proportionate giving. I am convinced that in both respects this is largely due

to ignorance of the need and not the niggardliness and indifference. Just as it is not the financial resources of the people that are taxed but their imperfect conception of gifts worthy of the treasury of God, so it is not their time and strength that are strained by the call to service, but the disproportionate distribution of their time and strength which in many cases needs reallocation.

Every member of this Church by virtue of the fact is a member of its missionary body. This is so by canon but antecedent to that by the eternal laws of the Church's life. In the same way every member of this Church by virtue of the fact is a member of its service body. The League is an attempt to realize this just as the Domestic and Foreign Missionary Society and the Woman's Auxiliary have been and are organized endeavors to realize the missionary character of the Church.

Every member of the Church, whether he admits it or not, is as bound to bring his Christian principles to bear on the problems of the Church in one or another of its departments of service, as the citizen is to bring his gifts to bear on the problem of the community or the nation. I would say parenthetically this holds good in the matter of giving. The Church member is as much bound by common loyalty to give proportionately of his income to the Church, as in his role as citizen he is bound to give to the state. The difference consists in the fact that the Church member gives in terms of privilege, the citizen in terms of legal duty. One is left free to do his part as a free will contributor, the other must do so under the threat of penalties.

The progress of the Church Service League is being presented to you in the Bulletins published under the leadership of the Church Service League Council for this Diocese. If the Council has moved slowly it is because we do not desire to superimpose the project. We need the counsel and the results of the experimentation of all the clergy and laity who are viewing the matter of service seriously. I beg of you the help you can give during the coming year. Certain it is that we all agree in desiring to develop the latent possibilities of service throughout the Church. We your Bishops depend on the help you alone can give us. It is not inquiry and added work that I fear. No, nor well reasoned criticism that aims to help. It is the silence of indifference, and the idleness of *laissez faire*.

We have been considering the Church as a family, with common interests and tasks. As such its first requisites must be unity of life and purpose and diligence throughout its whole membership in understanding service. We rejoice in the fact that the temper of unity can become the inner wealth of the individual Christian and of the various segments of Christendom at this very hour. Possession by anticipation is the soul of idealism and the high privilege of Christianity. Such a temper studies how to promote understanding through fellowship without trifling with conviction, how to share with others the best that it has, and how to find the place and work in the Church's life of the least and the most obscure.

Perhaps our most difficult duty today is to preserve unimpaired the completeness and beauty of God's promises and of the supernatural order. The common temptation is to lower standards to suit the findings of the times. Already Naturalism has besieged the Church, and, as I view it, Fundamentalism, fantastic as it is in some of its aspects, is an alarmed protest against the capitulation of the Church to the hostile attacks of naturalism and the misapplication of science and bald reasoning. Without arguing the subject, I wish to put myself on record as believing the Church to be supernatural in its origin and in its operation. The mystical is the supernatural. I agree "with many another recent or still living thinker belonging to the most various religious groups, races, vocations and temperaments—that a certain monotony, dullness, oppression, besets much of the spiritual practice and principles of many religious persons; that these qualities are fatal to the charm, freshness and freedom essential to religion at its best; and that, not the contrast between sin and virtue, but the difference between Nature and Supernature can furnish a solid starting point for the recovery, the resuscitation of religion, as by far the richest, the most romantic, the most entrancing and emancipating fact and life extant or possible anywhere for man."

The mystery of God's being and His nature beyond all explanation, are the source of true freedom. A God capable of explanation is a lesser man. He is not a God at all but the creature of the human mind. I speak as I do because I believe the crying need of the day in every hamlet and city of the globe is a fuller knowledge of God as known and revealed by and in Jesus Christ, and in consequence a deepened belief in the visible Church as the lowly cattle shed made divinely glorious by the Presence of the Incarnate One who chooses therein to dwell, and to use as His throne room on earth.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

CAN THE CHURCH ANSWER THESE QUESTIONS?

We use this week an article by Marjorie G. Gibbon, which we believe voices the feelings of a great number of young women of today.

The important thing for the readers of the Southern Churchman to consider is whether or not the Church has any answer to the questions which Mrs. Gibbon puts.

Is it not possible for our Church schools, for instance, to introduce a course of training, which would equip girls for taking up some definite line of work, in which they would find not only occupation, but remunerative reward should they so desire?

Cannot our Social Service Departments offer opportunities for training and development that would satisfy the present eager longing for service among well-educated, well-to-do young women?

These questions are just as important for the Church, and in order that it should hold its young people, it is just as necessary that satisfactory answers should be found for them, as that parents should read and heed the questions that Mrs. Gibbon presents for the young women of today, and which we publish herewith:

"What have you done for us, you elders? You have educated us beyond our instincts. You have fed, clothed and kept us in luxury. You have sent us to school and brought us out. What for? Is it after all only for a marriage market? If that was your intention, then your mistake was in stirring up our minds, in opening our eyes and in binding our feet. You say to us: 'We didn't educate you to be a private secretary or a stenographer.'"

What for then? You won't let us leave home to go into an office, to fight and struggle for our place in the world. With hardship and sacrifice eliminated from our scheme of things we are to progress to higher things. To what? Are we to stay at home and sew a fine seam? That time has long since vanished, and the classic inducement of strawberries and cream seems to have lost its charm. We are not content to marry conventionally, settle down in a suburb comfortably and bring up children happily. That should be our destiny, but it is distasteful to us. There has been too much education (and yet not enough), too much luxury, and not enough of hardship in our lives. It is not our fault, nor perhaps is it yours, but what are we to do about it?

What do you offer us now that you have produced us? The world doesn't need us. It has no place for us. As wives, mothers, or playthings—yes. As workers, as mentalities, as units—no. Half the machinery of civilization is employed in perfecting us, then we are ignored. Our training makes this hard to bear.

Our brothers, spurred by necessity, choose professions, enter business, and work, fight and move with the tide, or get behind and push the tide. They must make money. They must have jobs. This is acknowledged by the world. You parents who can support us don't want us to leave home, don't want us to enter the business world. In truth, it doesn't appeal to us. We don't need the money, so we have no reason for doing work that may be profitable but is not attractive.

What we ask is: "For what have you produced us? What end had you in view?"

Merely Want a Chance.

We are not ungrateful for your care, your shelter, your thought and your sacrifice, but we want to know why it was. Now that you have us, what are you going to do with us? Never have we been allowed to take a step alone. Now we grow weary of standing still. Your program for us stops with our debutante Winter. What next? We don't know. Do you? Is there an end for us? Are we, after all, merely the froth that the wave of civilization carries along carelessly?

We have been trained to fill a position which doesn't exist, and the answer is quite simple. No place exists in the world for the man or woman who has not earned his or her right to it, who has not made the place for him or herself. And the right to carve our places, like that to carve our roast beef, is denied us and yielded to the man of the family so subtly that we scarcely realize we are being deprived of a privilege and not spared an irksome task. And we turn on ourselves. We become parasites. From being the gay froth on top of the wave we become a neurasthenic cross-current that actually hampers the forward sweep of the wave.

We are trying to work out the solution. Quite justly, you disapprove the process. Can you not then help, give us a suggestion, or, if generously inclined, two? Under our bobbed hair there stirs a scoffing train of thought. For think we do. It runs somewhat like this. One must be average, middle class; that is, if one has not the excuse of genius to be different. With only the desire not to do like the others, and without the ability to do better, life becomes a bit of a struggle. Not to follow the established precedent of routine and good works marks one out as a sluggard, and not, perhaps, unjustly. But all the time there is a great longing for something more satisfying, an unrest, a discontent with no hint of sullenness, but a vague desire to know, to live, to feel.

In youth, life is nothing if not intensity. Diluted it is worthless. We want adventure, independence and self-reliance. The misunderstanding elders (you blessed understanding ones, I don't mean you), call it "romance," "rot," "much better stay at home and do something worth while." But are you sure that it is "doing something worth while" that youth, idealistic youth, wants? Perhaps it should be, and perhaps it is in the very young. But there comes a time when the only important thing in life is life, when the "worth while" things seem so ineffectual as hardly to matter, and when experience and enjoyment and beauty and adventure are the only worth while things, when you want them and have the capacity to appreciate. The arguments of danger and convention do not seem so important to the spirit that wants to find itself out, that wants to stand alone.

Hard Job for Youth.

It is hard to face this aching and straining for independence with the certain knowledge that it must be faced and throttled for reasons incomprehensible yet generally accepted, in order that there may evolve "A Useful Life." Determination and no little courage are needed to turn one's back upon what seems the golden opportunity and face the ordinary without that most youthful of sins, cynicism. But we do. We are brave. We stamp out vague unrest. We try to judge according to accepted standards, and we think it more heroic to face the common round, the daily task, over the ashes of our blasted hopes. And yet at bottom we know that at the next chance, the next faint glimmer of an opportunity, we shall be up and at it again, battling, struggling for we know not what. It is this "knowing not what" which makes us seem just a trifle unimportant to our elders who are sure of the thing they are defending, while we tear down, decry, criticize, and offer instead nothing but dreams. Nightmares they seem to those old men who see no visions and so are out of sympathy with the dreamers of dreams.

The injustice of youth toward middle age (but notoriously a crony of age) is a subject rarely dealt with, yet the fact itself is almost universal. Instead of seeing a development of himself, as inevitable as that of the blossom into fruit, youth regards his elderly, not as yet old companion, as an enemy alien with whom he has not even the bond of a common tongue, for, says he, "We don't speak the same language." Often I have seen in a middleaged eye that same expression as of one confronted with an unsolved riddle, which I feel must be constantly in my own. It was a shock to find that those of gray hair or bald pate had not changed as much under the skin as outer appearances would lead the unsuspecting to believe; that middle age, after living a life along lines laid out by custom and forbears, does not necessarily think them the only possible lines.

And so gray monotony settles like a cloud over a vista of days stretching into age. And it will be over without a struggle, without an answer, without a result. And at the end if there has been achievement, will it be compensating? If there has been accomplishment will it be satisfying? And how can any of these things be done without conviction? And where is youth to find conviction save in action? None of it makes sense, but perhaps that is because ages ago some one lost the key or carelessly mislaid it, and any one who has found it since either hasn't been believed or has kept it to himself, knowing that only finding after search is satisfactory.

Church Intelligence

United Service of Prayer and Conference on Church Unity.

In pursuance of the request of the Continuation Committee which has charge of the preparation for the World Conference on Faith and Order to be held in Washington in 1925, and after consultation with an informal committee of the ministers of the locality representing the other Churches cooperating in the World Conference, Bishop Parsons issued an invitation to the representative leaders of those cooperating Churches to unite in a service of prayer and conference at Grace Cathedral, San Francisco, on Tuesday, January 9, at ten o'clock.

The service and conference was well attended and was most profitable in every way. The students of the Church Divinity School in a body acted as ushers. Dean Gresham, Dr. H. H. Powell and Canon Hayes took the opening services. Bishop Parsons then extended cordial greetings of fellowship, explained the occasion of the conference and gave a brief outline of the plans and purposes of the World Conference on Faith and Order.

Bishop Leonard of the Methodist Church then read a carefully prepared paper on the subject, "Some essential elements in Church Unity," in which he expressed appreciation of the leadership of the Lambeth Conference in furthering Church Unity, but frankly expressed what he considered the limitations of the recommendations of that body as seen from the Methodist standpoint. The Bishop concluded by endorsing practically Dr. Arthur Headlam's position and proposals for steps towards organic unity.

Dr. Warren H. Landon, Professor in the Presbyterian Theological Seminary at San Anselmo, gave a most gracious tribute to the leadership of the Anglican Church in furthering Church unity and expressed his earnest desire that real and practical progress might be made during this present generation and concluded the services by leading in a brief service of devotions.

Generous Gifts Made to Endowment Fund of the Episcopal Theological School.

Advance gifts of \$600,000 to the million dollar endowment fund of the Episcopal Theological School, Cambridge Mass., were announced at the opening dinner of the campaign, held in the Hotel Somerset, Boston, and attended by four hundred rectors and laymen of Massachusetts. The Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts, and Chairman of the campaign, announced that since the response of the people and clergy had been so generous, the quotas and apportionments throughout the country had been removed and that the school trusts to the loyalty of its Alumni to raise the remainder of the fund.

The campaign officially opened on January 16th, and closes on February 6th. Campaign dinners were held Wednesday evening, January 17th, in Boston, Milwaukee, New York, Philadelphia, Providence, Washington, Rochester, Worcester, Oklahoma City, St. Louis, Grand Rapids, Columbus, Cincinnati and other cities. Included in the gifts announced at the dinner in Boston is a gift of \$100,000 from the family of the late Robert Treat Paine,

once President of the Board of Trustees, for the founding of a chair of Christian Sociology. Mr. Paine was deeply interested in social problems. He founded the Wells Memorial and Associated Clarities of Boston and materially aided Phillips Brooks in building Trinity Church, Boston.

Trinity College's Centennial Fund.

Trinity College's canvass of the City of Hartford for subscriptions to the \$1,500,000 Centennial Fund, of which \$600,000 has been raised, commenced on Tuesday morning, January 16, with favorable prospects. More than one hundred canvassers are at work, many of them non-Trinity men, and a number of voluntary subscriptions were received before the canvass commenced.

The campaign opened formally with a large dinner for workers, held at the Hartford Club on Monday evening. The dinner was addressed by President Ogilby, of Trinity, Dean Frederick S. Jones of Yale, A. C. Fuller, president of the Fuller Brush Co., of Hartford, Supreme Court Justice Philip J. McCook, J. H. Kelso Davis, national chairman and Robert C. Buell, chairman for the Hartford campaign.

Immediately following the completion of the Hartford campaign Trinity will canvass Connecticut for subscriptions to its Centennial Fund.

The Racine Summer Conference.

Racine Summer Conference for Church Workers will be reopened next summer from July 2 to 14 on the College grounds at Racine, Wis. A gift of \$15,000.00 by a Churchwoman in Ohio and a court decision in favor of the Church regarding the status of part of the College property have made it possible to resume operations after a year of inactivity.

The Racine Conference is one of twenty-six Summer Conferences held annually in different parts of the country which are attended by more than 5,000 Church people. Classes are conducted in methods of Church work, Sunday School work and all branches of Church activity. Courses are also offered in Bible Study, Church History and kindred subjects. Recreational features are provided so that an increasing number of people make their conferences part of their summer vacations.

The Province of the Mid-West officially sponsors the Racine Conference. In the summer of 1921 the accommodations were crowded to capacity with an enrollment of three hundred persons. The Rt. Rev. W. W. Webb, D. D., Bishop of Milwaukee, is honorary president. The Conference is conducted by a board of directors, of which the Rev. G. G. Moore, rector of the Church of the Advent, Chicago, is chairman.

Among those expected to act on the faculty next summer are Bishop Webb of Milwaukee, Bishop Burleson of South Dakota, Bishop Wise of Kansas, the Rev. Dr. Stewart of St. Luke's Church, Evanston, Ill., Dean Lutkin of Northwestern University, and the Rev. C. H. Young, rector of Howe School, Howe, Indiana.

The Conference is invaluable to the clergy. Vestry and officers in the guilds and other organizations will find

it crowded with useful information and suggestions. Church School teachers can find no better way of equipping themselves with the Church's latest methods for their important work.

Every Parish should send at least one person and the more who attend the better for the parishes they come from. Here are some of the subjects to be covered: "The Church Organized for Work;" "Social Service in the Average Parish;" "Week-day Religious Education;" "Correct Principles of Teaching;" "The Drama in the Work of the Church;" "Church Music;" "Devotional Bible Study;" "Work for Young People." Any suggestions for the program will be welcomed by the Rev. C. H. Young, Howe School, Howe, Indiana, chairman of the Program Committee.

For further information write to Miss Ann Caryl, registrar, room 515, 180 North Wabash Avenue, Chicago.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Campaign Results in the Diocese.

That the Diocese of East Carolina will be able to continue its Forward program of the past three years, with but few changes, has been determined by the result of the Every Member Canvass held in November. A special committee of the Bishop and Executive Council met in the Diocesan offices in Wilmington on January 5th to examine the returns of the canvass, and to make appropriations for the year 1923. Practically complete returns showed that \$56,000 had been pledged for Diocesan and General Church objects. The Diocesan treasurer's books showed a deficit for the year 1922, but a loan was negotiated to take care of all obligations, including the full amount of the general Church quota. The minimum salary of the clergy, which was established as one of the first results of the Every Member Canvass, is to be maintained.

Recent Gifts to the Diocese.

The Diocese of East Carolina has recently profited by a growing sense of generosity and stewardship on the part of its communicants. Mr. James F. Woolvin, a consecrated layman, of Wilmington, who died on Thanksgiving Day, provided in his will for a gift of \$5,000 for missionary work in the Diocese; also \$5,000 to the Board of Missions. More recently, Bishop Darst has announced that Mrs. William A. Graham, a communicant of St. Paul's, Edenton, has made a gift of \$1,500 to start a building fund for aiding in the erection of churches, chapels, etc., in the Diocese. Mrs. Graham expects to contribute to this fund from time to time. At the request of Bishop Darst the fund will be called the "Annie Shepherd Graham Building Fund."

Death of Two Active Laymen.

Two among the last of the "Elder Statesmen" of the Diocese of East Carolina have recently died, thus removing two of the oldest and most active laymen. Mr. F. R. Rose, of Fayetteville, aged eighty-two years, has been for two generations a leader in Diocesan affairs, serving for several years as a member of the Standing Committee, and a regular attendant at the meetings of the Annual Council. S. H. Abbott, of Kinston, aged eighty-three years, has been for almost half a

century the senior warden of St. Mary's Church and superintendent of the Sunday School. Mr. Abbott did not participate in the larger affairs of the Diocese, but no Church has ever had a more faithful and active communicant.

Work of the Colored Churches.

As an indication of the healthy condition of the Colored churches in this Diocese, St. Joseph's Church, Fayetteville, which has been for many years a beneficiary of diocesan missionary funds, assumed full self-support on January 1st. There was public rejoicing by the congregation when the rector, the Rev. J. W. Herritage, D. D., announced this fact. Another congregation, St. Cyprian's, New Bern, was prevented from assuming self-support at the same time by a disastrous fire that destroyed the homes of many of its communicants.

Bishop Darst's Anniversary.

The eighth anniversary of his consecration to the Episcopate was kept quietly by Bishop Darst at his home in Wilmington. It was marked by a service at St. James' Church, at which the Bishop was the preacher. Much progress has been made in East Carolina during these eight years, due in large measure to Bishop Darst's leadership.

Bishop Theodore Payne Thurston, of Oklahoma, is scheduled to make addresses at several points in the Diocese early in February, according to news sent out from diocesan headquarters. Bishop Thurston will present the program of the Church in the domestic missionary field.

Building Projects both planned and completed in East Carolina include a parish house for St. Paul's, Edenton, which is soon to be built as a result of a canvass for funds, and a handsome brick rectory for St. John's, Wilmington, which was recently consecrated by Bishop Darst. The Rev. R. B. Drane, D. D., is rector of St. Paul's and the Rev. J. R. Mallett is rector of St. John's.

T. P. Jr.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Case of the Rev. Percy S. Grant, D. D.

An Associated Press report of January 19, states that "Bishop William T. Manning has made public a letter calling on the Rev. Dr. Percy Stickney Grant, rector of the Church of the Ascension, 'to correct unmistakably the impression which you have publicly given of your disbelief in our Lord Jesus Christ as God and Saviour, or if this is not possible for you to do, then to withdraw from the ministry of this Church.'

The utterances of Dr. Grant, which had aroused widespread comment, were made in the course of a sermon Sunday night, January 14, described by him as 'not an attack upon any one or anything,' but 'a straightforward talk in the interest of economic and social welfare.'

Besides questioning the divinity of Christ, Dr. Grant attacked the consecration of churches as 'an idea inherited from the age of witchcraft,' and urged that consecrating of church buildings

be stopped 'if that prevents them from being used as forums.'

Dr. Grant until 1919 had conducted wide-open forums in his church, permitting the discussion of current topics, including politics, with a radical tinge, until the late Bishop Burch called on him to tone them down. He continued them until a few months ago, when they were abandoned for lack of interest.

The sermon which resulted in Bishop Manning's demand also touched on the subject of marriage and divorce, a subject in which Dr. Grant had shown much interest, particularly since Bishop Manning warned him, two years ago, that he could not carry through his announced intention of marrying Mrs. Philip Lydig, twice a divorcee, without violating the Canons of the Church.

Concerning marriage, Dr. Grant said:

'If we clearly understood that priests have no power to make marriage more than it is, its sacredness, we perceive, comes not from a priest, but from its essential characteristics, which have to do with the attitude and lives of the people involved, and cannot be preserved as something independent of their feeling, will and behavior.'

Bishop Manning's letter to Dr. Grant follows:

January 19, 1923.

'My dear Dr. Grant:

'Since my conversation with you last Wednesday afternoon I have given most earnest thought to the matter which we then discussed. That conversation was, as you know, in some important points, not reassuring to me, and I feel called upon to let you and the Church know clearly what my judgment is in the matter.

'You will, I hope, believe that what I write is not written under any sense of irritation nor with personal feeling of any sort. If you were my own brother I should feel obliged to write you what I am now writing. If I understand you aright you confirm as correct the reports of your sermon preached last Sunday and also other utterances which you are reported to have made since that time.

The impression which you have given to the Church and to the public is that you deny the miraculous elements of the Gospel and that you no longer believe the statement of the Christian Faith as contained in the Apostles' Creed. The Apostles' Creed is the statement of the Christian Faith which not only every minister but every member of this Church is required to accept. As a minister of this Church you are obliged constantly and publicly to declare your belief in it.

At your ordination you were asked publicly and solemnly, "Will you then give your faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God, so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?" To this question, you replied, "I will so do, by the help of the Lord." If you cannot now conscientiously accept and teach the Christian Faith as contained in the Apostles' Creed, it is plain that you cannot consistently continue to hold your commission as a minister and teacher in the Protestant Episcopal Church.

In my judgment, therefore, you are called upon to follow one of two courses. You should at once publicly correct the impression given by your recent sermon and state clearly that you do accept the faith of the Church as set forth in the Creed, or if you do

not accept this faith you should voluntarily resign from the ministry of this Church.

This in no way restricts or conflicts with your personal liberty or your freedom of thought. "You are at liberty to teach whatever you believe, but you are not at liberty to deny the faith for which the Protestant Episcopal Church stands and at the same time to continue as one of her ministers. It is incumbent upon all of us to follow what we believe to be the truth wherever it may lead us, and if it leads you outside the Episcopal Church, it is your duty courageously and honestly to follow it there, but so long as you elect to remain a minister of this Church, loyalty to its Creed is a binding obligation upon you. If you do not believe in Jesus Christ as God and Saviour you are restricting your own freedom and injuring yourself by remaining in your present position.

The question here involved is one not only of theology but of honor and good faith. According to your own statement, it appears that you have not only given up belief in this or that less important doctrine, but that you have lost your belief in the Saviour Himself as He is presented to us in the Four Gospels and in the Apostles' Creed. You will say that this Church allows great liberty of interpretation as to the meaning of the articles of the Creed. This is quite true, and I rejoice in the great liberty of thought which this Church allows and desire to uphold it to the utmost limit that is lawful and right. But interpretation of a fact or a truth is one thing and denial of it is another. Interpretation means reasonable explanation of a fact on the basis of its acceptance as true to call that interpretation which is in fact denial, is a misuse of language. There is great liberty of thought and expression in the Episcopal Church, but this does not give her ministers the right to deny the essential faith for which the Church stands.

In a great charge to the convention of this diocese, entitled "Law and Loyalty," which I would gladly make my own, Bishop Henry C. Potter said: "This Church has her standards of faith embodied in the Creeds and Offices and Articles, which taken together with Holy Scripture, are her rule of faith. In the interpretation of these there always has been, and there always will be, a certain latitude of interpretation for which every wise man will be devoutly thankful. But that that latitude exists is no more certain than that it has its limits and that the transgression of these limits by whatever ingenuity it has been accomplished, has wrought only evil in lowering the moral tone of the Church, and in debilitating the individual conscience is, I think, no less certain. . . . Out of all the conflict and clamor of opinions, above all the vagaries of individual sentiment, or inclination, there rises that thing which we call loyalty, whether to God, or our country, or our mother, the Church."

I do not believe in heresy trials if these can possibly be avoided. They ought never to be necessary in the Church, where the spirit of love and patience and fellowship should reign. If any man knows that he cannot fulfil the terms upon which he holds his office in the ministry he should voluntarily retire from it. But to quote again the words of Bishop Potter: "Toleration in a body which professes to hold and teach revealed truth must have its limits."

I call upon you to correct unmistakably the impression which you have publicly given of your disbelief in our

Lord Jesus Christ as God and Saviour, or if it is not possible for you to do so, then to withdraw from the ministry of this Church.

Faithfully yours,
WILLIAM T. MANNING.

P. S.—As the situation which your widely published statement has created is one of much concern to the Church, I am giving copies of this letter to the newspapers."

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Correction.

Owing to a typographical error in last week's Virginia news, it was stated that \$10,065.64 were the total receipts for 1922 in the Diocese of Virginia. This figure should have been \$210,065.64.

The amount of the Diocesan quota for 1922 still remaining unpaid is a little less than \$50,000, about half of which should go to the General Church.

Every effort is being put forth to raise the \$25,000 and contributions are being received each day, so that Virginia's clean record for meeting her obligations to the General Church shall not be tarnished.

Dr. Tucker Accepts the Call to St. Paul's, Richmond.

To the great satisfaction of St. Paul's congregation, and of Richmond generally, the Rev. B. D. Tucker, Jr., D. D., Professor of Pastoral Theology in the Theological Seminary in Virginia, Alexandria, has accepted the call extended him to become rector of St. Paul's Church, Richmond, in succession to the Rev. W. Russell Bowie, D. D., who has accepted a call to Grace Church, New York.

Dr. Tucker will compress the Seminary work into this term, and goes to St. Paul's to take full charge on Palm Sunday.

The Southern Churchman last week carried a brief biographical note concerning Dr. Tucker, his education and his work in the ministry. By a typographical misprint the date of his birth was given inaccurately. He was born in February, 1882, and will be, therefore, slightly over forty-one years of age when he takes charge of St. Paul's.

Laymen Conduct Successful Preaching Mission.

Mr. E. C. Mercer and Mr. H. H. Hadley, II., concluded on Sunday, January 21, a most successful laymen's preaching mission in St. Paul's Church, Richmond. The mission began on January 14, with sermons at the morning and evening services by Mr. Mercer. Mr. Mercer and Mr. Hadley preached alternately on the week-day nights, and Mr. Mercer addressed a special service of women and girls on Friday afternoon. On Sunday, January 21, Mr. Hadley preached in the morning and evening and addressed a service of men and boys in the afternoon. Both men told the simple and moving story of their own lives and the regeneration which had come to them through the power of Christ, and they brought the practical message of Christianity home to the hearts of their hearers. They were listened to by large and reverent congregations.

The Social Service Commission of the Diocese met in Richmond on the evening of January 8, and regretfully accepted the resignation of Dr. Bowie as chairman.

He has served in this capacity for a number of years, and his departure for New York will be keenly felt in this department. The Rev. Geo. P. Mayo was elected to succeed him. The first report of the Executive Secretary for Social Service was read.

Christ Church, Winchester, the Rev. R. B. Nelson, rector, is very active in its parish work, and taking an important part in the Red Cross efforts in Frederick County. On a recent visit there of the Executive Secretary for Social Service of the Diocese, he spoke to the Woman's Auxiliary in the afternoon, and the Men's Bible Class at night. It is an interesting and unusual fact that there was a larger attendance at the men's meeting than there was at the women's, which speaks well for the popularity of the rector among the men of his congregation.

Monumental Church has installed a new and modern heating plant, which makes the church very much more comfortable. The Monumental Association, which meets on Wednesday nights, resumed its regular meetings after a two weeks' vacation for the holidays, and had a list of interesting speakers through January, composed of the Rev. F. T. McFadden, Professor Harland of the University of Richmond, the Rev. J. J. Sherer, Jr., D. D., and the Rev. R. Cary Montague. The attendance at these meetings was excellent.

The Rev. F. A. Brown, of Emmanuel Church, Woodstock, is taking a keen interest in work amongst the boys in the military academy at that place. He hopes to be able to start the building of a parish house there as it is sorely needed, there being no hall, or proper place for social gatherings of any kind in the town. It would be a great advantage to the church if this project could be carried out, as such a building would immediately become an important community centre, giving prestige to the church and extending its influence enormously.

Trinity Church, Fredericksburg, has concluded a most successful year, having overpaid its Nation-Wide Campaign quota, besides meeting all its other obligations. Under the enthusiastic leadership of its rector, the Rev. John Feild, the men's association of the parish has carried out several successful campaigns, one for enlargement of the Men's Bible class, and another for increasing the night congregations.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Death of the Rev. Mr. Anson.

The Rev. Alfred William Anson, who for twenty-eight years was rector of Christ Church, Martinsville, Virginia, retiring from the ministry about two years ago on account of age and ill health, passed away at his home in Martinsville on Thursday, January 18. The funeral services were conducted at Christ Church Friday afternoon by the Rt. Rev. Robert C. Jett, D. D., assisted by the present rector of the church, the Rev. Wilfred E. Roach.

Mr. Anson was born at Windsor Castle, England, on May 13, 1852, his father, Canon Frederick Anson, being at that time Canon to Queen Victoria. Canon Anson's father was Dean of Chester Cathedral and his wife, the mother of the subject of this sketch, was, before her marriage, the Honorable Maria Vernon, daughter of Lord Vernon of Sudbury Hall.

Mr. Anson was educated at Rugby and at Oxford University and later took a course in agriculture. At the age of twenty-one he came to America and began farming in Augusta County, Virginia, near Staunton. This vocation he pursued for sixteen years. The call of the ministry was in his nature however. He prepared himself for the ministry and erected a chapel on his own farm, where he conducted services. This chapel he later turned over to the diocese and it is now called Emmanuel (Chapel, Rolla, Va., being under the charge of the Rev. J. Lewis Gibbs, rector of Emmanuel Church, Staunton.

Mr. Anson's first regular charge as rector was a parish in Princess Anne County. He was ordained Deacon in 1891 and Priest in 1892. In 1894 he assumed the rectorship of Henry Parish, with Christ Church, Martinsville, as the parish church. This charge he held continuously until his retirement in 1920.

Mr. Anson was twice married. His first wife was Georgina Frances Greene, of Staunton, daughter of the Rev. William Greene, a native of Ireland. Of this marriage five daughters survive. In 1893 he married Mrs. Elena Moore Greene, widow of Augustus Greene, of Staunton. She, with one daughter of the second marriage, survives.

During his long rectorship at Martinsville he won an enviable place in the hearts of his own parishioners and the members of other communions as well. He was greatly beloved by his fellow clergy in the Diocese of Southern Virginia, which, by the way, was organized in the same year in which Mr. Anson was ordained Priest and from which the Diocese of Southwestern Virginia, in which Martinsville is located, was formed, about the same time that he retired from active service.

A gentleman of the old school, a worthy product of a fine ancestry, with a noble, Christian character that was a wonderful example in his parish, his town and his diocese, in all his personal contacts loving and beloved, the Reverend Alfred William Anson will long be remembered with affection and esteem by all of those who were privileged to know him best.

Deaconess Blanche Adams, missionary-in-charge at St. Andrew's Mission at Keokee, in Lee County, has been ill since the first of the year with influenza. For that reason it has not been possible for her to acknowledge the many gifts that came to her for her Mission at Christmas. As soon as she is sufficiently strong again she will write to the various donors expressing her gratitude and appreciation.

Deaconess Adams is one of the finest and best beloved workers in this diocese. Last Fall she attended the General Convention at Portland, where she made many new friends, who, together with all those who have loved her for many years past, will be wishing for her an early and complete restoration to health.
T. A. S.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

Church of the Holy Comforter, Burlington.

During the recent Every Member Cuvass this parish more than doubled its annual pledges, in sum total of money subscribed for 1923. Some of the parishioners doubled, some trebled and at least one quadrupled, their subscriptions. This does not include subscriptions for the proposed parish house,

several thousand dollars for which is now in hand. The new rector, the Rev. Thos. F. Opie, has been presented with a handsome Buick Six roadster for use as his parochial activities.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

A Successful Boy Choir.

One of the few boys choirs in the South is that of St. John's Church, Savannah, the Rev. William T. Dakin, rector, and the Rev. W. Aimison Jonnard, assistant rector. This choir, which is under the direction of Mr. William Brookes Reeve, ranks with any of the boy choirs in the large cities, as far as the tone production and ability of the boys' work are concerned. The music rendered by this choir during the Christmas-tide and Epiphany season has been especially beautiful. The boy members of the choir assisted in the Christmas celebration of Bethesda, the boys' orphanage which was founded in the early colony days, and Mr. Reeve, the director of St. John's choir, has entire charge of the musical instruction of this institution. Mr. Reeve also led the singing around the Community Christmas Tree, put on each year by the Savannah Festival Association. For the first time in seven years community sings in preparation for the Tree of Light were held, when four rehearsals were held for the teaching of Christmas carols by Mr. Reeve. The singing of the carols on Christmas afternoon around the Tree of Light, while not as great in the volume of sound as it might be considering the number of people that always attend this celebration, was the best in the history of the Festival Association. As a result of this partial success to promote community singing, Mr. Reeve will, in all probability, be the leader of a municipal choir which will be a great asset to the community life of Savannah.

Mrs. Biller's Visit.

A hastily arranged meeting to hear an address by Mrs. George Biller, Organizing Secretary of the Woman's Auxiliary, was held in Savannah, in St. John's Church, on January 15. Notice was given on Sunday from the chancels of the parish churches, and in the morning paper, and about one hundred and fifty women attended the meeting. Mrs. Biller gave a most inspiring talk on the Auxiliary, its accomplishments and future plans, and also a graphic account of a South Dakota Convocation. Mrs. Biller spent two days in Augusta previous to her Savannah visit, and gave addresses at St. Paul's Church and the Church of the Good Shepherd, and on Sunday morning attended the service of a Negro Methodist Church, where the pastor allowed her the sermon period for her address.

E. D. J.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

A Progressive Parish.

The rector of St. John's Parish, York (The Rev. Paul S. Atkins), was presented on New Year's Day with a Ford Sedan, 1923 model, equipped with the latest appliances and accessories. Arrangements have been made for its upkeep. The car was given by the congregation as a mark of affection and esteem, and with a view to lightening the rector's labors. St. John's is the only Episcopal Church in a population

of nearly 70,000 people, and the congregation is scattered. The gift will be of much assistance in the rector's pastoral work. St. John's has just completed a most successful year. The indebtedness of the parish has been reduced \$4,000, without resorting to special appeals. The communicant list has grown nearly forty per cent during the present rectorate, and congregations have greatly increased. The Church School Lenten offerings have led the Diocese for nearly five years. The rector has likewise won the affections of the community, where his gifts of leadership are constantly sought. This has added to the influence of the Episcopal Church in York. As instructor in public speaking at the Young Men's and the Young Women's Christian Associations, Mr. Atkins has had remarkable success. This work has become widely known, and has brought invitations to conduct classes in other cities.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

To Establish School for Juvenile Offenders.

The Federation of Churches of the District of Columbia has decided to undertake the establishment of a school for juvenile offenders and has appointed a committee of five of the Federation to look into the title and agreements and feasibility of establishing such a school as soon as possible. This decision was reached after consultation with Juvenile Court officers and representatives of the Social Service Commission of the Episcopal Church in Washington. This Commission has done constructive Social Service work and has come to be recognized as an important factor in the community.

Bishop Harding's Anniversary.

St. Paul's Day, January 25, was the fourteenth anniversary of the consecration of Bishop Harding and was celebrated according to custom at St. Paul's Church, of which Bishop Harding was rector for many years prior to his bishopric. A special service was held in the evening, when an address was made by the Bishop and all friends and former clergy of the parish were invited to be present. An informal reception followed the service when opportunity was given the Bishop to renew acquaintance with old friends.

To Establish Home for Aged Episcopalians.

An important meeting was held at Trinity Community House on Wednesday evening, January 24, when plans were considered for the establishment of a Home for Aged Episcopalians in Washington. It has been learned that twenty-five aged Episcopalians are now living in the District Alms House and it is hoped that other provisions may be made for them as soon as possible.

M. Emile Coue, who lectured before a large audience in Continental Memorial Hall on Wednesday evening, January 17, was introduced by Dr. Robert Johnston, rector of St. John's Church.

The Rev. John S. Moses, rector of St. John's Church, Georgetown, attended the consecration service of Rev. Alexander Mann, D. D., in Pittsburgh on Thursday, January 25. Mr. Moses

was assistant rector in Trinity Church, Boston, prior to his coming to Washington and was there closely associated with Dr. Mann.

M. M. W.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.

Standing Committee Appointed.

At the Diocesan Convention of the Diocese of South Florida, held at the Cathedral Church of St. Luke's, Orlando, Fla., January 16-18, the following Clergy and Laymen were elected to serve as The Standing Committee: The Very Rev. C. Stanley Long the Rev. C. E. Pattillo, D. D., the Rev. G. Irvine Hiller, Mr. A. Haden and Mr. B. F. Whitner. The Standing Committee has arranged to meet on the first Monday in March, June, October and December. All communications for the Standing Committee of this Diocese should, therefore, reach the Secretary well in advance of these dates.

EASTON

Rt. Rev. Geo. W. Davenport, D. D., Bishop.

Meeting of the Eastern Clericus.

The Easton Clericus held its second quarterly meeting at the Episcopal Residence in Easton, on Monday, January 15, more than one half of the clergy of the Diocese being present. The morning session was devoted to a series of reviews of the latest important publications, conducted by the Rev. Edmund Burk, Ph. D., of Ocean City, and the Rev. Thomas Donaldson, rector of Christ Church, Easton. The afternoon session was devoted to a talk by the Rev. George F. Gilbert, Lecturer on Rural Work and Social Service in Berkeley Divinity School, and Field Master of the Rural Work in Connecticut. Mr. Gilbert, who is known far and wide as the Rural Parson, has done a great work in Connecticut and is an authority on Social Service and Rural Work. The Clericus made arrangements, under the direction of the Bishop, for an intensive Lenten campaign; and for a definite program of Social Service which will be carried out throughout the Diocese.

The Filling of Vacant Parishes.

Several vacant parishes in the Diocese have arranged for the installing of rectors, which will take place about February 1. The Rev. Henry K. Klotman, Dean of the Cathedral in Fargo, North Dakota, has accepted a call to the rectorship of Salisbury Parish; the Rev. Henry V. Saunders, rector of Oakley, St. Mary's County in the Diocese of Washington, has accepted the call to St. Michael's Parish, and the Rev. R. M. D. Adams, of Tiverton Parish, Rhode Island, will take charge of the work at Trappe, and will assist in the missionary work of the Diocese under the Cathedral Foundation. This leaves only three parishes in the Diocese vacant at this time.

A New Church Home for Children.

Plans for the building of a new Church Home for Friendless Children adjoining the Cathedral are now in the hands of the architect, and it is expected that work on the new Home will soon be begun.

E. B.

(Continued on page 21.)

Family Department

JANUARY.

1. Monday. Circumcision. New Year's Day.
6. Saturday. Epiphany.
7. First Sunday after Epiphany.
14. Second Sunday after Epiphany.
21. Third Sunday after Epiphany.
25. Thursday. Conversion of S. Paul.
28. Septuagesima Sunday.
31. Wednesday.

Collect for Septuagesima Sunday.

O Lord, we beseech Thee favorably to hear the prayers of Thy people, that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness for the glory of Thy name, through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Purification of St. Mary the Virgin.

February 2.

Almighty and ever-living God, we humbly beseech Thy Majesty, that, as Thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son, Jesus Christ our Lord. Amen.

For the Southern Churchman.

The Healing of the Leper.

David L. Quinn.

Now there came one who ran within the way
And threw himself in tears before the Lord,
A writhing figure in the dust he lay,
His face was ghastly white, his breathing hard.

And they who followed in the Master's train
Drew back in terror when they heard the cry
Burst from the lips of him who writhed in pain,
"Unclean! Unclean! With leprosy am I."

But swift as thought upon the Master's face
Compassion came, and with compassion prayer,
Low, throbbing words so full of tender grace
They seemed at once to still the clamorous air.

And they who watched with skeptic hearts the scene
Caught but the words: "Thy faith hath made thee clean."

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

Concerning Offenses.

Luke 17:1-10.

The Rev. Louis Tucker.

The parable of Dives and Lazarus was told when Lazarus of Bethany died. Devotional comment holds the death caused the parable. Because Our Lord knew Lazarus of Bethany was dead He told of a Lazarus who lay on Abraham's bosom. Critical comment, however, violently dissents.

It would be comic if it were not pathetic that Luke 17:1-10 is unblushing synopsis, causing trouble to critics because they cannot coordinate the discourses with others on the same subject. Every critic whom we have read, devotional and agnostic alike, seems to assume that Christ never repeated Himself. This we deny. The Gospels contain samples of each important class or kind of Our Lord's speeches and acts, and just enough allusions to other acts and backbones of other speeches to show that Our Lord habitually and constantly repeated Himself—as any man of sense who had to teach the same things to different people would. He said:

"It is impossible but that offenses come; but woe unto him through whom they come."

This general principle is a practical reconciliation of the doctrine of moral responsibility and the law of averages. Criminals usually hold that, since certain evil things must be done, the ones who do them deserve no blame. There will be a man murdered in Chicago next week. If you and I do not kill him some one else will. But since we need not go to Chicago and there kill a man unless we like, the act would be murder did we do it. That a heroic act of self-sacrifice must be done, does not prevent the volunteer who does it from being a hero. The essence of both crime and heroism is that they are volunteered. The act itself is inevitable, the actor plays his part from choice. Hobson was no less a hero because the Merrimac would have been commanded by some other man if he had not done it. If you rescue a child from a blazing building, the act is none the less heroic because some other man will run the risk if you dare not. If you lead a forlorn hope, your bravery is not less but more, because some other man will dash to the head of the column if you flinch. In like manner, if we do a wrong, the sin is not condoned because some one else would do it if we did not.

The next saying is reminiscent of the speech when Our Lord played schoolmaster at Simon Stone's house, with the little boy at His side. Critics by the score have tried to refer it to that speech. They have failed. In Simon's house the "Little Ones" referred to were children. Edersheim holds that Our Lord, by a magnificent metaphor, here transfers the reference to the Publicans and Sinners, babes in the faith. If this be so, the whole speech falls at once into coherence. Our Lord tells of Dives and Lazarus to reprove the Pharisees for their treatment of the poor. He previously told of the Unjust Steward to warn the Publicans to get rid of their dirty money. Then, lest they plead that somebody has to collect taxes, comes warning concerning offenses. Then, to the Pharisees, He says that these little ones, babes in the faith, must not be driven away. References to the lake of Galilee and to the Sycamore tree seem to locate the scene on some spur of the great Jordan-valley escarpment, where the gleam of the lake can be caught. On one side was the Jerusalem delegation, scribes and Pharisees; on the other the local publicans and sinners, virtually all of them (Luke 15:1). The great speech begins with the parable of the lost sheep, runs through the tales of the lost coin and the lost man, and ends with the story of the unprofitable ser-

vant. Sometimes the torrent of eloquence is addressed to the unco' good, sometimes to the outcast evil, sometimes to the multitude, sometimes to the Seventy and the Twelve. But always it is an address with an outlook; a speech with view; a talk with far horizons.

Palestine is a country of soap-bubble colors, like Mexico or Arizona; an arid country which, in Our Lord's time, was irrigated. Moral qualities advance, and lack of them destroys, people on irrigated land quicker than elsewhere. Quarrel which would not particularly hurt a hunting community would destroy a community dependent upon irrigation, by making cooperation impossible. Irrigated fields suggest necessity for harmony. It was by a double connection, therefore, that Our Lord was led from the magnificent metaphor of the Publicans and sinners, babes in Christ, to discussion of forgiveness, reminiscent of the forgiveness "Unto seventy times seven" of the conversation at Capernaum, but introducing a new element. The offending brother who is to be forgiven must ask forgiveness. This is a comparatively little-known saying. It is a pity; for it is remarkably reasonable. It admits little comment. Even God cannot forgive the unrepentant and defiant: unless, possibly, those defiant through ignorance, who "know not what they do." It has been held by Christendom as a heavy burden that we must forgive those who do not wish to be forgiven: if the proviso in this saying apply to all, that burden was never laid upon us. It seems stated here that it is those who wish for forgiveness whom we are to forgive—always remembering Our Lord's prayer for the defiantly impenitent, "Who know not what they do." Perhaps no one who injures another knows what he does.

Now this takes faith, view it how you will. It is by a perfectly natural transition that the Apostles said:

"Increase our faith," and the Lord said:

"If ye had faith as a grain of mustard seed ye might say to this sycamore tree, Be thou plucked up by the root and planted in the sea, and it should obey you."

This whole matter of "Faith" is to the careless foolishness and to the ignorant a stumbling block. By opponents of Christianity it is misconceived into the statement that, before religion can prove anything, you must believe what it is going to prove. By its advocates it is often misconceived into the statement that you ought to tell yourself a thing is so when you know it is not. Yet the subject cannot be neglected. The whole of the intermediate state, the spiritual world, is based upon it.

The Evolution of Banks.

Once upon a time a farmer went to town and bought a stove from a hardware dealer. "I have no money," said the farmer, "but I will give you twenty-five bushels of wheat, worth twenty-five dollars, for that stove." The hardware dealer said he could not use wheat until after it was ground and cooked and then he would like a little gravy or something with it; that he had no way to haul the wheat and no place to keep it, but if the farmer would simply give him a due-bill for twenty-five bushels of wheat and hold the wheat until called for he would trade the due-bill to some one. This was agreed to.

The hardware dealer traded the due-bill to a grocer receiving credit on the grocer's books for twenty-five dollars. The grocer traded it to a farmer for chickens and eggs. That farmer traded

it to a another farmer as part payment for a cow. Then the last farmer took it over to the man who held the wheat, bought some pigs from him and paid for them with the due-bill. All that time the wheat was never moved from the granary. The due-bill for wheat was a crude bank check, based on solid value.

It is seldom you ever see a silver or gold dollar. You get bank notes, based on silver and gold, or checks based on silver and gold or bank notes.

In Assyria, several thousand years before Christ, people would take their silver and gold to those who deal in foreign moneys, for safe-keeping. The money changers would receive, say a thousand dollars, from a customer and give him a receipt for it. The money was put behind iron doors in sacks, tagged. Banks were then nothing more than warehouses. That money was never loaned. Receipts for money were transferred just as the due-bill for wheat was transferred.

Banking in the modern sense did not start until the year 1587, when the Banco di Riato, at Venice, was organized for the purpose of receiving deposits and lending these deposits to its customers. This bank received deposits subject to call and customers were permitted to transfer their credits by order. In 1619 this bank was merged into a larger bank called the Banco del Giro. Depositors were given receipts for gold and silver deposited with it, and these receipts were used as money.

The banks of China have been issuing bank notes, paper money, based on metal in storage, for twelve hundred years, probably more. But not until 1661 did this practice start in Europe, when the Bank of Sweden issued notes to avoid the transportation of coin.

Before the United States was a nation there were Colonial banks in the different states. Congress chartered the first Bank of the United States on February 25, 1791, for a duration of twenty years. This bank with its ten million dollars capital and its branches, dominated all the state banks. It was the "Trust" of that day, cussed and discussed by all the politicians. When its charter expired in 1811, the state banks opposed its renewal so bitterly that the efforts to secure it failed and the affairs of the "old regulator" were wound up. This brought on a panic.

In 1816 Congress chartered the United States Bank with a capital of thirty-five million dollars. This bank, endowed with special privileges, was located at Philadelphia. Opposition to it elected Andrew Jackson president. He opposed a renewal of its charter and vetoed the bill to renew it. In order to kill that bank he demanded that the Secretary of the Treasury should issue an order drawing out all the money deposited in it by Uncle Sam. Because that officer refused to obey he was ousted from office and another man put in his place. And the second National Bank died.

State banks then began to spring up everywhere. Some of them had no capital stock, only notes signed by those who organized them. They accepted deposits and did business entirely on borrowed capital. These "red-dog" bankers would band together to fool the bank examiners. As soon as a bank examiner had counted the cash and assets of one "red-dog" bank and started for the next one, the cash was hurried over another route to the next "red-dog" bank for him to count again as assets for it. Like "the bull frog down in Pasquotank," der inspector "jumped from bank to bank," counting the same money o'er and o'er! They all appeared to be in good shape, but when a panic came they fell like leaves on a frosty morning, bringing poverty and misery

to thousands. The same breed who mismanaged the "red-dog" banks are now handling "wild-cat" mining stocks. They are digging gold in large quantities, not out of the earth, but out of the pockets and bank accounts of unsuspecting, trustful people, including widows. It is against the law for them to rob a train, and they would not do that, but legal for them to rob a widow and her children of all they have and sentence her to the wash-tub for life, and they are doing that!

Then Congress scratched its head and said, "Let me see!" It decided to charter not one national bank which would develop into an unmanageable octopus, but many national banks, each under the direct supervision of the Government of the United States. Its proposition was "Whosoever will—" conform to the conditions may organize a national bank anywhere. The Government does not guarantee a national bank to be safe and sound any more than a state or a county guarantees a bridge to be substantial, but like the bridges are inspected, national banks are inspected to the minutest detail, and if they are not perfectly sound their doors are closed.

In 1810 the Reverend Henry Duncan, of Ruthwell village, Dumfriesshire, Scotland, established the first savings bank in the world. It was called the "Savings and Friendly Society" and its object was the abolition of pauperism through industry and thrift.

The modern banker values the good name of his institution above gold and precious stones. In 1888 some counterfeit 1,000-franc notes were circulated in France, a good imitation of the notes issued by the Bank of France. Rather than impair its credit the directors of the Bank of France redeemed all those counterfeit notes at full value.

A bank's reputation must be spotless as a star or it is doomed.

—Brownlee Frix.

"The Sweet Gift of Fire."

If I were allowed but one plea of the ministry of this Church, I think it would be for the natural flow of emotion—call it what you choose—enthusiasm, passion, even fanaticism. A little fanaticism such as St. Paul was accused of after his speech before Festus would do the average preacher of this Church a world of good in giving some power and force to his utterance. "The sweet gift of fire," one of the poets has called it. "Carried away in the Spirit" is how St. John describes his ecstatic vision. Let the world in the streets cry, if it choose, of those who have been in the upper room, and have been crowned with tongues of fire, "These men are drunken with new wine!" Those who have had the experience can stand the criticism. Power only expresses itself through passion. It was so of the ancient prophets; it was equally so of all the great preachers of the past; it will be so when this Church travails in the throes of a great revival of religion, such as is needed to make her able to meet the mighty tasks which she faces today.

To say as a Bishop of this Church was reported in the columns of one of our Church papers to have said—and his saying was quoted with applause—that "the time has not yet come when the Episcopal Church can be swept off of its feet by emotion," is to say—it seems when the Episcopal Church shall march in the van of a great religious movement. The time must come when the Episcopal Church shall be swept off of its feet by pentecostal passion, in order that it may be firmly planned on its feet in the onward march to the kingdom.

For when has any great movement

been launched, any great revival of religion been experienced in the Church, that it has not come in on a flood-tide of prophetic passion? To be able to say, if only once in a man's ministry:

"I preach as never sure to preach again,
And as a dying man to dying men—"
is an experience worth living for. The Church waits for a multitude of such experiences by her preachers. They can not be cultivated, they must not be forced, they are the gift of the Spirit. They must not, therefore, be discouraged, "lest haply ye be found to fight against God."—Pacific Churchman.

The Wise Men.

Step softly, under snow or rain,
To find the place where men can pray;
The way is all so very plain
That we may lose the way.

Go humbly . . . it has hailed and
snowed . . .
With voices low and lanterns lit;
So very simple is the road,
That we may stray from it.

Go humbly: humble are the skies,
And low and large and fierce the Star;
So very near the manger lies
That we may travel far.
—G. K. Chesterton.

The Story of Samuel.

The story of Samuel might have been written yesterday. Suddenly, in a rather violent fit of modernism, the people said to the venerable judge: "Behold, thou art old," and, cruellest of all, "Even thy sons walk not in thy ways." It was a blunt, brutal blow, and the old man awoke to the fact that all he stood for—his order, his methods, his way of thinking—was being voted out of date. New ideas were in the air. Kings were the latest fashion, and Samuel did not believe in kings. It was useless to argue that new methods do not always cure old ills; "the people refused to harken unto the voice of Samuel." Then follows a picture which melts my heart. And "Samuel heard all the words of the people and rehearsed them in the ears of the Lord." The vision of that old man at his prayers, his head white and bent, his face drawn, alone with his perplexity and his God, ought to haunt the heart of youth. In the home, in the Church the generations clash. It is inevitable, but it is not inevitable that it should be made as bitter as it often is for those who must bear the brunt of it. God told Samuel to let the people have their way, and he did it with a dignity and grace forever memorable. He did not sulk. He refused to be a die-hard. He chose the new king, crowned him, led the shout in his honor, "and wrote it in a book." While we admire his wisdom, we must not be blind to his generosity, and to the fine spiritual sportsmanship which he learned on his knees!—Selected.

True greatness immortalizes every thing that it touches. The swords of Washington and Lee have been halloved by the heroic hands that wielded them and have partaken of the immortality of their illustrious owners. A line written by Shakespeare's own hand, if one had such, could today be sold for a vast sum of money. That obscure "Upper Room" at Jerusalem, though its floor seems to have been trodden only once by the feet of the Christ, still shines across the sweep of more than nineteen centuries, and men will be talking about it and gifted bards will be writing concerning it when the trump of the archangel shall summons the nations into the blazing light of the Judgment.—Ex.

For the Young Folks

Septuagesima.

Septuagesima is a name
That many lips find hard to frame;
But, if you think it hard to say,
Just call it, please, "Get Ready Day."
For this day gives its notice due
That Lent is very near to you.
So, count the Sundays, one, two, three,
And, just three days from that, will be
Ash Wednesday. Therefore, now pre-
pare
To keep this span of Fast and Prayer.
For, never, since our Saviour paid
The debt on Him by sinners laid,
Was greater need to starve our sin,
And Christ's good Kingdom to bring in.
—Rev. C. L. Bates.

At the Sign of the Clock and Dial.

As Prue moved down the long hall her little footsteps echoed noisily through the house and her candle cast queer racing shadows. She was glad that Mistress Cotton was coming home tomorrow. Mistress Cotton was the head of the house. Little orphan Prue lived with her and waited on Mistress Cotton's old mother and helped with the housework. There was no sound to be heard except the snoring of the old lady upstairs and the ticking of the hall clock. Just as Prue was about to get into bed she remembered that she had failed to wind the big clock; so she came trailing down in her wrapper to wind it.

The clock, which stood on the floor, was much taller than little Prue and had a jolly face like a full moon. It chimed all the hours, even the half and quarter hours, and the figures on its dial told the day of the week, the month and the year. It was a wonderful clock. Mistress Cotton was very proud of it.

Behind the doors at the front hung the weights by which the clock was wound. Prue opened the doors; then she paused and gazed up into the big moonface. "1760," she read. "Five years since I came to this house to live," she said aloud. "Did you know that, you wonderful old clock?"

Presently she set the sputtering candle on a table and reached for the cord that raised the weight and pulled it down carefully. She had often wound the clock before.

The works whirled noisily, then all at once, to Prue's astonishment, something happened. There was a dead silence; the old clock stopped ticking!

In a great fright Prue tried to set the machinery going again. She moved the weights and pushed the hands, but it was of no use.

For a long while she stood in woeful silence gazing at the motionless pendulum and then with a sigh she took the sputtering candle and went slowly upstairs. Poor little Prudence! As she climbed into bed she thought to herself, "Surely I am an unfortunate girl!"

Six years before that time her father had left her in the care of his old aunt and sailed away from Salem Harbor in his schooner, the *Melissa*. The next winter the old aunt had died, and almost at the same time word had come that the *Melissa* had been lost with all on board, off a foreign shore. Since there was no one left to care for Prue, the village doctor had sent her to Mistress Cotton of Boston, where she was to work for her board and lodging.

Boston seemed very big after quiet little Salem, and Mistress Cotton was

sharp-tongued and cross. But Prue had a happy nature, and she managed to enjoy life.

And so, on the night when the clock stopped, she fell asleep at last and dreamed that her father had come home again and that when she told him about the broken clock he had pulled out his watch—a watch that she remembered so well!—and said he would give it to Mistress Cotton in place of the clock.

But all too soon she waked and knew that it was only a dream. She dressed hurriedly, for there was always much hard work to be done. Over and over she kept thinking, "Mistress Cotton's moonfaced clock!" At length she thought of old Master Dixon, the clock maker; surely he would be able to mend the works. But she had no money to pay him with.

Then it occurred to her that perhaps Master Dixon's wife might have some mending for her to do. She would go to see, anyway. As soon as she had finished her morning work and attended to the feeble old lady she went down to Master Dixon's workshop, the Sign of the Clock and Dial.

"Sit down, little maid!" the old clock maker cried.

"O Master Dixon," Prue answered with a sob, "last night I broke Mistress Cotton's big clock, and today she comes home, and—and—" Prue choked and could say no more.

Master Dixon's jolly face grew solemn. He knew what store Mistress Cotton set by the clock and how angry she would be.

"There, there, little lass," he said, rising in some haste, "doubtless I can set the matter right. We will go at once."

Prue gave a cry of joy. But she hesitated. "I've no money to pay you with, Master Dixon," she said, "but I will do some work for your wife."

"Tut, tut! Say no more about payment," the clock maker replied. He tucked a few tools into his pocket and put on his broad-brimmed hat. Then he and Prue went up the hill to the Cotton house.

The old clock stood dumb and still in its corner. Master Dixon went to work earnestly; he tinkered with a spring here and tightened a screw there, and before long the clock was ticking away as merrily as ever. Prue wept for joy as she tried to thank him. "How clever you are!" she cried.

Master Dixon smiled, well pleased. "I've done harder things than that," he said. "Come down to my shop tomorrow, and I will show you a strange watch that a seafaring man left only this morning to be mended. I'll warrant you never saw so strange a watch."

"Aye," said little Prue, "I will come. But I doubt that the strange watch is as wonderful as the watch my father used to have."

After Master Dixon had left she went singing about her tasks; the old clock seemed to be singing with her. "I feel very happy," she hummed. "I feel as if something joyous were about to happen."

When Mistress Cotton came home Prue told her all about the clock. She scolded her, but lightly, since the mischief was mended.

Next morning Prue found a moment to run down to the Clock and Dial.

"Ho, Master Dixon," she called as she stepped through the door, "let me see that wonderful watch!"

"Just in time!" said Master Dixon. "The owner is coming within an hour

to claim it."

It was a great gold watch with a plain white face. Master Dixon turned it over. "Look at that!" he cried.

Prue gave a gasp. The back of the watch was crystal like the front. But under the back crystal there was a queer little picture. It was a kitchen scene; there was a fireplace with a spit in it—that is, a sort of wheel on which meat is roasted—and a make-believe piece of meat was on the spit. There was an old woman sitting beside the hearth, and on the wall was a cage with a little dog in it. Most wonderful of all, the picture moved! As the watch wheels turned the spit also turned, the old woman nodded and the little dog ran round in his cage.

Master Dixon beamed. "Ah, is it even not more wonderful than your father's watch?"

Little Prue was red and white by turns. "O Master Dixon," she cried, "it is my father's watch!"

"Prudence, what do you mean, my girl?" the old watchmaker said. He had heard the story of her father's death at sea.

Prue caught the watch from his hands and looked at it closely. Then she held it out. "See," she said, "there are the letters of his name carved on the rim. I knew they would be there. A man whom he saved from drowning gave him the watch."

The old clock maker looked bewildered; then his face cleared. "My girl," he said, "perhaps that seafaring man who brought the watch in will be able to tell you more of your good father."

At that instant a shadow fell across the floor. "Here he is now," the clock maker said.

Prue gave one glance at the man in the doorway, and then she flung herself into his arms, watch and all.

"Father!" she cried. "My own father!"

For a moment the man looked down at her as if he could hardly believe his eyes. Then he stooped and swung her up to his shoulder.

It was really and truly little Prue's father, back from the sea, where every one had thought him lost. After the shipwreck he had been a prisoner in a strange land for many months, and when at last he reached his old home in Salem town he could not find his child. Some of the neighbors could not remember where Prue had gone; others had forgotten Mistress Cotton's name. He had come to Boston to search for his little girl, and had found her. All because of a wise old clock with a jolly face like a full moon.—Eleanor Pease, in *Youth's Companion*.

The Doorway of the Days.

A day is a wonderful thing. It is like a great doorway flung wide for you to pass through into all manner of adventures. One after the other, these doorways open to you, each different, each opening on a fresh prospect. Fresh, yourself, after the rest and the stillness of night, you stand each morning on the threshold, and then you step through and are launched on what that day has for you.

Of course, the day being as it were just this welcoming doorway, can not make you go out to meet what it holds. You can refuse its mighty invitations. It may be a day that opens on shadowy forest paths, on blue headlands, a day where nature is at her most beautiful best. Again it may hold a splendid hour or two of companionship with some one who could tell you much of this nature, who could give you a new sight into her mysteries, who could explain what hitherto you had never understood. It might be a day made for

running feet and for laughter and joy. It has opened the wide doorway to all this. But of course you can refuse it all. You can turn your back on the prospect before you, spend your hours indoors, fail to meet the friend who was waiting, sulk over some fancied slight or trouble, worry and exhaust yourself in various ways. The doorway of the day will swing close, at last, and the possibilities on which it opened will have gone, perhaps forever.

Supposing you had only one day to live in, like some of the ephemera, whom you may watch in summer, dizzy with their dancing, in a sunbeam. Just one day! Well, it would hold twenty-four hours. How splendid! How much you could do in that time. And how much to choose for the doing, the seeing, the hearing, the feeling, the thinking! A sunrise and a sunset, stars, a moon maybe, winds swaying tree-tops or ruffling water; and then comrades to play with, a fine book to read, music to hear; a ride, perhaps, in a motor-car or on a horse, a walk in a country lane or along a street filled with all manner of things worth looking at; there would be meals to eat, a lesson to study. You would have the joy of bodily exercise, the joy of loving, the delight of conversation with friends. Each hour would hold its own miracle.

At the end, before sleep came, you would find no words to describe the marvel of a day. Room in it for the exercise of all your faculties, for dreams and for reality, for play and for work. A great round day, and you alive in it.

You see, just because there is more than one day, we get too used to them to remember what they really are. We let them slip through our fingers, with their adventures un-lived, their beauty unseen. Many a day has been treated as though it were just a bore, when it was simply bursting with exciting thrills. Many a day that held in it a wonderful thing, which you would have cherished all your life, has been allowed to pass away empty. For only what you take from the offerings of each day is yours.

Do you ever think over the manifold ways in which each world-day is spent by the people on this earth? How an Eskimo spends the day you have given over to school, to football practice, or a game of tennis or to skiing, to a matinee or a quiet time reading while the storm beats on the windows and shouts over the house? How that same day is being spent by a savage in Africa, by a Russian refugee, a coal-miner, a seaman? You can get some notion of all that a day opens on if you let your mind wander a bit in these directions.

It seems to me that the great difference between those who lead a full and interesting life and those who don't is that the first do not let the fact that there are three hundred and sixty-five days in a year dull the wonderful possibilities of each individual day. They look before and after, of course, for the past and the future add richness to the present. But the day itself is the thing. Because tomorrow you are to go on an entrancing journey, or to the dentist, there is no reason for slighting today.

It too has its worth and its gift. Live it. The combination of you and a day is too wonderful to be missed. People throw days away as if they were worthless pebbles, and then complain that life is a poor affair. One of Emerson's noble sayings was, "Give me health and a day and I will make the pomp of emperors ridiculous"; and as you grow older you will cherish also in your memories his brief poem on "The Days." It is a vivid picture in words of what I have been trying to set forth; and every earnest boy and girl can imagine the

days going on about their tremendous business rather bewildered and rather amused. Here we are, they say, full of everything. And look how we're treated and hear how we're reviled! What's the matter with these people, anyway?

And then the Days will show each other the unused things they had ready, which were never asked for, like handfuls of fine jewels shining in the light, but which no one stooped to pick up.

"Funny business!" sigh the Days, and if they had heads, there'd be reasons aplenty for shaking them.

It is interesting to realize that the day that opens its great gate to you is for you only. No one else has just the same day. Even though you go every hour of the twenty-four close with a sister, a brother, a dear friend, and though what happens to you happens too to him or to her, as the case may be, yet the day will not be alike. Half of everything is the thing itself; the other half, its effect on you; and that effect can never be exactly duplicated. That is why it is that one person will get joy and interest out of a day that another will find merely tiresome.

The best will in the world can not keep dull days and dark days entirely away. You are going to miss quantities of things, that you could have enjoyed, because you are tired or out of sorts or disgruntled. Other things will come to you that will be hard to bear and sad to live through. But for all that, the greater portion of your days are good days. The doorway they provide leads to much, and it is your own fault if you get only a little.

The fun of being alive and of having these days opening up, one after the other, is tremendous. Out you go to meet them, with your body, your mind, your senses, your questing spirit. You find matter to laugh over, or cry over. You find things that set your mind to keen working or that strengthen your muscles or train the faculty of sight or of hearing, that make more proficient your hands, more skilful the whole bearing of your body. You meet something new to you, and have to readjust yourself and your ideas to take it in. To something else you say good-by for the last time. You will have your own interests, however, and the more, the merrier.

As your mind grows and develops, so the interests of your days should grow and extend, and each day coming ought to be more than the one gone, for you yourself are more. The trouble often is that one drops something for each new thing taken up. The play and the ecstasy of youth is lost with the deeper feeling and growing cares of maturity. But the girl or boy who goes on into maturity without losing too much of that young rapture becomes the best sort of man or woman. Don't let your life go dry; let it keep its sap and freshness. Critics usually excel in this wisdom. The child lives on in them, making them richer and their days more radiant because it has not withered out of them. Keep what has come, and go on to what is due, and you will not be likely to find life a bore or a burden.

I remember how long a day appeared to me when I was a child—not too long, I enjoyed every moment of it, but so much longer than it does now. I had a better understanding of how great a day is, then. Now it seems short; sometimes I feel as though it merely winked at me and vanished. I can quite imagine that when I move on into eternity that eternity will soon seem to be short enough for all I want to do and be. Think of standing and waiting while the great door of eternity swings open and lets you through! But of course a day is

after all a portion of eternity, and maybe it is because we are close to one end of eternity in childhood that days are eternal to us then. Why, any spring morning that was fair and welcoming I remember how I would go to lie under a certain apple-tree where the grass grew thick and the bending branches swept it, making a bower of bloom. And there I would dream away several days in a space that must really have been only a couple of hours. I would like to get back the glorious leisure of those days, to feel the promise of eternity in them; but though I haven't lost the sense of the magnificence of a day, I can't hold on to its vastness.

Except always in what it offers.

Now and again a day will come with a gift so splendid that you can not help but recognize it and acclaim it. You will say, as you have heard others say, "That was a great day in my life!" But don't disdain the other days, that blow no trumpets and open no golden treasure-chests. They have their own wonderfulness, that calls to the wonderfulness in you, and through their mighty doorways you step to everything in life.—Hildegard Hawthorne, in St. Nicholas.

For the Southern Churchman.

I Hear the Little Cast-off Leaf.

Jesse Joutite.

I hear the little cast-off Leaf
Go trailing slowly by;
It lingers near the well-worn path,
It seems so loth to die.

I hear the little rain-drops fall
And heavy with their weight
The little burdened leaf goes down
Beside the wicker-gate.

The autumn days fade into dream,
The days join yesterdays,
The little Leaf falls into dust
Blown 'long the garden-ways.

I see the soil made rich and brown,
I see new life re-born,
I see strong plants rise up to bless
The new spring's coming dawn.

And so I said: Ah little Leaf,
Where you pass to forgetfulness,
A flower's beauty shall rise up
Your gift to life to bless.

An Orchard Policeman.

There is a busy little fellow who does police duty in the orchard. His uniform is a coat of slate-blue, a white vest and a black cap, and he is called the topsy-turvy bird. The eyes of this busy little bird are constantly in search of bugs and tiny worms which do so much damage to the fruit trees. He catches the criminals of the insect world between his sharp bill, and he does not waste any time in taking them to the police station; he catches, tries and judges them on the spot, and death is the penalty always. This police bird is small in size, but his appetite is large, so, during the hours of a day he deals out punishment to ever so many crawling robbers that sap the vitality of the fruit trees in the orchard.

Instead of climbing up a tree and backing down, like a woodpecker, this bird in the slate-colored coat and white vest, turns around and descends head first, which is, no doubt, the reason why he is called the topsy-turvy bird. His book name is the white-breasted nuthatch.

However, if he does travel downward instead of upward, he seldom misses an

insect while he is on police duty, for he hunts them out tirelessly no matter how carefully they hide. He can travel the underside of a limb, like a fly, and peep into every crevice with his bright eyes and punish every insect thief with his sharp bill.

Sometimes he takes a vacation—the best of policemen are allowed some playtime—and visits the “sugar-bush” when the sap is running to sample the sweet juice. This vacation is always taken in the spring when the maple sap is at its best. And it is in the same season of the year that he takes time to sing. His song is not at all musical, although Mrs. Nuthatch seems to enjoy his caressing, wooing note. However, as he is busy usually doing police duty, his song is seldom heard.—Jane V. Roach, in *Child's Gem*.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, Coadjutor.

Three Active Parishes.

Three parishes in Northeast Alabama have done some very effective work the past year. No one of these numbers more than one hundred and sixty-seven communicants. They are in adjoining counties in the mineral and industrial section of the Diocese.

Grace Church, Anniston: The thirty-fifth annual meeting of the Grace Church, Anniston, was held at the parish house on Friday evening, January 5. All organizations reported an unusually successful year. The treasurer's report showed that 1922 was the most successful year, financially, in the history of the parish, and that the pledges for 1923 were about \$500 in excess of those for 1922. The missionary treasurer reported that the missionary givings of the parish have quadrupled in the four years that this office has been in existence, and that the pledges for 1923 exceeded those for 1922 by about \$200. Thus two records were established in one year, and the promise for the next year is even brighter. At this meeting the parish was organized on the lines of the chart recommended by the National Council, which meant a mere tying up of loose ends, as all the machinery was already in existence. The rector was presented with a check for \$150 as a token of good will on the part of the congregation.

Grace Church has established a very successful rural mission during the past year, and this, together with the vacant parishes of Jacksonville and Talladega and the mission at Piedmont are being supplied by lay readers working

with the rector, the Rev. J. M. Stoney. Good results are being obtained in this way.

St. Michael's and All Angels, Anniston, the Rev. C. W. Freeland, rector, has over-subscribed its N.-W. C. quota for 1923, and is finding expression for its Christian Social service in a free clinic and small hospital operated in its parish house in collaboration with the like-minded workers of Grace parish. A large community of cotton mill and iron pipe employees is ministered to by the rector and membership of this parish, which has one of the most complete plants in the South.

The Church of the Holy Comforter, Gadsden, has just made the last payment on a \$3,800 organ installed two years ago. Handsome oak choir stalls, made by a local furniture mill, were given during the past year. White, green and purple altar hangings of silk, a silver ciborium and brass vesper lights have also been donated. The Rev. E. C. Seaman is the rector.

The 1922 budget was for \$3,600 current expense and \$1,200 N.-W. C. This amount was raised, and in addition \$2,500 on the rectory and organ and Diocesan support. The N.-W. C. quota for 1923 has been pledged. The annual Every Member Canvass had been made for four successive years.

A rural mission at Guntersville attached to Gadsden is ministering through a small group of enthusiastic workers to a considerable number of children from a class known as the mountain whites. This is a young people's congregation. Of seventeen communicants eight are young people, and the average Church School attendance is thirty. The minister visits here once a month. Lay service and Church School instruction are had every Sunday morning.

E. C. S.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

New Episcopal Residence.

Bishop-Suffragan Thomas J. Garland, acting head of the Diocese in the absence of Bishop Rhinelander on leave of absence, has acquired an episcopal residence at 5015 McKean Avenue, Germantown.

It is the “Overleigh” estate of the late William T. Tilden, one-time president of the Union League. The house was built in 1891 and Mr. Tilden lived there until his death. The estate has one hundred and seventy feet frontage on McKean Street and extends to Morris Street. Bishop Garland is now living at the Colonial Apartments, Eleventh and Spruce Streets, and will move to his new Germantown residence some time in April.

A Progressive Boys' Club.

The Boys' Club of Kensington, including in its member upwards of one thousand boys of that section of the city, on Friday night, January 19, had as its guests the Church Club, of Philadelphia, an organization of prominent laymen of the Church. During virtu-



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WANTED—POSITION IN PHYSICIAN'S office or as companion to elderly person by lady capable, refined and of cheerful disposition. Address E., care Southern Churchman.

Obituaries

Phelps: Entered into rest, January 2, 1923, the Reverend HAMILTON BANCKER PHELPS, Vicar of Chapel of the Holy Comforter, Rock Creek Parish, Washington, D. C., in the 54th year of his age.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

W. S.

Cabell: Died, at Warminster, Nelson county, Virginia, January 21, 1923, in the 89th year of her age, JULIA CALVERT BOLLING CABELL, widow of Philip Barraud Cabell, and daughter of Thomas and Mary Louisa Morris Bolling, of Bolling Island, Va.

Shipley: Entered into rest, January 10, 1923, at Ventnor, Atlantic City, N. J., in her 91st year, ELIZABETH M., widow of Cornelius Howard Shipley, and daughter of Samuel M. and Eliza Fite Barry. Funeral was held from Emmanuel Church, Baltimore, Md.

GENERAL JAMES MACGILL.

Died, of pneumonia, at the home of his daughter, Mrs. W. W. Chaffin, Pulaski, Va., GENERAL JAMES MACGILL, at the age of 78.

He was born in Hagerstown, Md., December 24, 1844. He entered the Confederate Army at the age of 16, in Company C, First Maryland Cavalry, and served throughout the war. His father, Dr. Charles Macgill, and three of his brothers were also in the Confederate Army. He was a direct descendant of Rev. James Macgill, rector of Anne Arundel Parish, Md., from 1728-1776, whose church is still in existence, and is now known as "The Old Brick Church," in Howard county, Md.

General Macgill was twice married. His first wife was Mary Bell Peirce, a niece of General J. E. B. Stuart. Two of their children survive, Mrs. W. W. Chaffin and Charles Peirce Macgill.

In 1904 he married Lucy Lee, daughter of General A. P. Hill, who survives him.

He was grand commander of the Virginia Confederate Veterans, and Lieutenant-commander of the United Confederate Veterans.

His life was one of varied experiences. He was always interested in the church, wherever he was. The first services of the Episcopal Church in Pulaski county, were held in his residence, "Claremont." He was for many years a vestryman of Macgill Memorial Church, Pulaski, and at the time of his death he was a vestryman of the Church of the Good Shepherd, Forest Hill, Richmond, in which city he resided at the time of his death.

His home was always a popular gathering place. It has been frequently remarked that he was never an old man. His comradeship with younger people, his intense vitality and alertness, his physical endurance, his good humor, his active interest in everything for the public good, as well as his readiness to do a good turn for any one at any time, made him a companion and a contemporary of any group of people he happened to be with.

In all his life he had never tasted tobacco, whiskey, coffee or tea, and he had never been ill, until the spell that carried him away. His death came as a shock to every one that knew him. One thought of him always as in the prime of life.

His erect figure, smooth face and fine features, with white hair that had never grown thin, gave him a commanding presence, and when he rode in uniform in the parades at Confederate Reunions, he drew expressions of admiration all along the lines.

He faced the end with the same fearlessness he had exhibited throughout his life.

The funeral services were held in the Church of the Good Shepherd, and the interment was in Hollywood.

The community of Forest Hill is mourning the loss of a Christian gentleman of the old school.

ally the entire lifetime of the Boys' Club the Churchmen's organization has been its "Big Brother," and in addition to supervising its operations been a generous contributor to its support each year. The big club house, where the Boys' Club has its home was built by the Church Club and given to the boys of Kensington for use as a clubhouse.

Members of the Church Club were invited to bring with them the ladies and younger members of their families. The Church Club assembled in the Lighthouse, Kensington's famous community centre, where an informal supper was served. The various activities of the Lighthouse were inspected by the Churchmen, after which they met at the Boys' Club, where the Kensington boys staged a gymnastic exhibition and play, in which the performers were members of the Boys' Club and the Girls' Club.

Two Chaplains of the Protestant Episcopal City Mission, who serve in the Philadelphia General Hospital and the Byberry Hospital have quietly and unostentatiously interested a circle of their friends who have banded themselves together to provide a Christian burial for those who come to the end of life's journey penniless, the unclaimed dead who die in the municipal homes for the indigent and the insane.

The Rev. W. Fred Allen and the Rev. A. L. Millett have gradually extended the circle until now nearly five hundred persons have pledged to contribute a dollar a year for funeral services of those whose few friends are unable to provide these for them. The clergy, of course, in their ministration of charity freely give of themselves to serve the poor, but the little fund is to provide six feet of earth, the services of the undertaker and, perhaps, a carriage for a few old friends.

Deaconess Gertrude Stewart, a graduate of the Church Training and Deaconess House of the Diocese, who has served about fifteen years in the Missionary District of Hankow, came to Philadelphia January 23 for a week's visit. The Deaconess has accepted invitations to make a number of addresses before Episcopal Church organizations.

Most of the Deaconess' time has been spent in Changsa, one of the great cities of Central China and the capital of Hunan, a province which for many years kept all foreigners at a distance. Deaconess Stewart has a reputation throughout the Episcopal Church for doing an outstanding work among women and girls. She is to speak Tuesday afternoon before the Woman's Auxiliary of the Church of our Saviour, Jenkintown; Thursday afternoon, before the Woman's Auxiliary of St. Timothy's, Roxborough; Thursday night, at St. Paul's Church, Chestnut Hill, and Friday afternoon before the Woman's Auxiliary of St. Paul's, Ogontz.

Recent Gifts: Free beds will be provided in the Episcopal and Laukenan Hospitals, Philadelphia, by a provision made in the will of Henry O. Deshong, merchant of this city, who died January 12. To each of the hospitals Mr. Deshong leaves \$5,000.

R. R. W.

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Prayer for Loyalty in Life Work.

Heavenly Father, we place ourselves and all that we have in Thy hands. Show us the path in life that Thou wouldst have us follow. Make us hear Thy voice when it calls. Use us where Thou wilt in the great army of the Church of God, and help us to continue Christ's faithful soldiers and servants until our life's end. Through Jesus Christ our Lord. Amen.

Personal Notes

The Very Rev. Henry F. Kloman, for the past seven years Dean of Gethsemane Cathedral, Fargo, N. D., has accepted a call to become rector of St. Peter's Church, Salisbury, Md., and will take charge of his new field the first of February, his address will be 301 W. Church Street, Salisbury, Md.

After a service of twenty-one years as Dean of Grace Cathedral, Topeka, Kansas, the Very Rev. James P. de-Beyers Kaye, announced his resignation to the members of his congregation at the annual parish meeting on January 8. He has accepted a call from the American Church at Tours, France. He and his family will leave Topeka about the first of March.

Chaplain, the Rev. Herbert Stanley Smith, Major U. S. A., having been retired from active service on account of physical disability, may be addressed at St. John's Rectory, Barrytown, N. Y.

The Rev. Rowland F. Philbrook, rector of St. Thomas's Parish, Rawlins, Wyoming, has accepted the rectorship of St. Mark's Parish, Chicago, Ill. His address, after February 6, will be 4427 Drexel Boulevard, Chicago, Ill.

The Rev. Daniel I. Odell, rector emeritus of the Church of the Annunciation, Philadelphia, Pa., has sailed for Italy. His letter address, until further notice, will be No. 9 Circle Avenue, Ellenville, New York.

Notice.

The sentence of suspension upon the Rev. Samuel Evans, which was imposed for no reasons affecting his moral character, was terminated by the Bishop of Tennessee on January 17, 1923, and Mr. Evans has resumed the active duties of the ministry of the Church.

THOS. F. GAILOR,
Bishop of Tennessee.

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DEATHS.

The Rev. Hamilton B. Phelps, vicar of the chapel of the Holy Comforter, St. Paul's Church, Rock Creek Parish, Washington, D. C., died at his home January 2, after an illness of six weeks. The Bishop of Washington conducted the funeral service at the chapel. The interment was in Brooklyn, N. Y.

The Rev. Chester M. Smith, a non-parochial priest of the Diocese of Mary-

land, died at his home in Baltimore, Md., January 6, in his sixty-first year. His health had broken down ten years ago, causing his retirement from the active exercise of his ministry. The funeral was at St. Michael and All Angels' Church, and was conducted by the Bishop of the Diocese, Dr. Murray, the rector of the parish, Dr. Wyatt Brown, assisted by other clergymen. The interment was in Greenmount Cemetery.

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